PRECIOUS

REMEDIES

AGAINST

Satan's Devices:

OR,

SALVE for { Believers and Unbelievers } SORES.

Being a Companion for those that are in Christ, or out of Christ; that slight or neglect Ordinances, under a pretence of living above them; that are growing (in Spirituals) or decaying; that are Tempted, or Deserted; Afflicted or opposed; that have Assurance, or that want Assurance, *&c.*

By *Thomas Brooks*, formerly a willing Servant unto God, and the Faith of his People, in the glorious Gospel of Christ at St. *Margarets Fish-street-hill.*

The Eighth Edition.

Ephes. 6. 11.

Put on the whole Armour of God, that ye may be able to stand against the wiles of the Devil.

LONDON

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The Epiſtle Dedicatory.

To his moſt Dear and Precious Ones, the Sons and Daughters of the moſt high God, over whom the Holy Ghoſt hath made him a watch-man.

Beloved in our deareſt Lord,

CHRIST, *the Scripture, your own hearts, and* Satans devices, *are the four prime things that ſhould be firſt and moſt ſtudied and ſearched; if any caſt off the ſtudy of theſe, they cannot be ſafe here, nor happy hereafter.* * *'Tis my work as a Chriſtian, but much more as I am a* Watchman, *to do my beſt, to diſcover the fulneſs of Chriſt, the emptineſs of the Creature, and the ſnares*

*If a Miniſter had as many eyes as *Argus*, to watch; as many heads as *Typhus*, to diſpoſe, & as many hands

hands as *Briareus* to labour, he might find employment enough for them all.

ſnares of the great deceiver; which I have endeavoured to do (in the following Diſcourſe) according to that meaſure of Grace which I have received from the Lord. God once accepted a handful of meal for a Sacrifice, and a gripe of Goats hair for an Oblation: And I know that you have not ſo learned the Father, as to deſpiſe the day of ſmall things.

Beloved, *Satan being fallen from light to darkneſs; from felicity to miſery; from Heaven to Hell; from an Angel to a Devil, is ſo full of malice and envy, that he will leave no means unattempted, whereby he may make all others eternally miſerable with himſelf; he being ſhut out of Heaven*, and ſhut up under the chains of darkneſs till the judgement of the great day, *makes uſe of all his power and skill, to bring*

all

all the Sons of men into the ſame condition, and condemnation with himſelf. Satan hath caſt ſuch ſinful ſeed into our ſouls, that now he can no ſooner tempt, but we are ready to aſſent; he can no ſooner have a plot upon us, but he makes a conqueſt of us; if he doth but ſhew men a little of the beauty and bravery of the World, how ready are they to fall down and worſhip him.

Whatever ſin the heart of man is moſt prone to, that the Devil will help forward. If David *be proud of his people, Satan will provoke him to number them, that he may be yet prouder.* 2 Sam. 24. 1

If Peter *be ſlaviſhly fearful, Satan will put him him upon rebuking and denying of Chriſt, to ſave his own skin. If* Ahabs *Prophets be given to flatter, the* Devil *will ſtraitway* Mat. 6. v. 22. Chap. 16. 69. *ult.* 1 King. 23

way become a lying spirit in the mouths of four hundred of them, *and they shall flatter* Ahab *to his*
Joh.13.2. *ruine. If* Judas *will be a Traytor, Satan will quickly enter into his heart, and make him sell his Master for money, which some Heathens*
Acts 5.3. *would never have done. If* Ananias *will lie for advantage*; Satan will fill his heart that he may lie *(with a witness)* to the Holy Ghost. *Satan loves to sail with the wind, and to suit mens temptations to their conditions and inclinations; if they*
Prov.30.9 *be in prosperity, he will tempt them to deny GOD; if they be in adversity, he will tempt them to distrust GOD; if their knowledg be weak, he will tempt them to have low thoughts of GOD; if their conscience be tender, he will tempt to scrupulosity; if large, to carnal security*

curity; if bold-ſpirited, he will tempt to preſumption; if timorous, to deſperation; if flexible, to inconſtancy; if ſtiff, to impenitency, &c.

From the power, malice and skill of Satan, doth proceed all the ſoul killing Plots, Devices, Stratagems and Machinations, that be in the World. Several Devices he hath to draw ſouls to ſin, and ſeveral Plots he hath to keep ſouls from all holy and heavenly Services, and ſeveral ſtratagems he hath to keep ſouls in a mourning, ſtaggering, doubting and queſtioning condition.

He hath ſeveral devices to deſtroy the great and honorable; the wiſe and learned; the blind, and ignorant; the rich, and the poor; the real, and the nominal Saints, &c.

One while he will reſtrain from tempting, that we may think our ſelves

ſelves ſecure, and neglect our watch; another while he will ſeem to fly, that he may make us proud of the victory; one while he will fix mens eyes more on others ſins, than their own, that he may puff them up; another while he will fix their eyes more on others graces than their own, that he may overwhelm them, &c.

A man may as well tell the Stars, and number the ſands of the Sea, as reckon up all the Devices of Satan; yet thoſe which are moſt conſiderable and by which he doth moſt miſchief to the precious ſouls of men, are in the following Treatiſe diſcovered, and the Remedies *againſt them preſcribed.*

Beloved, *I think it neceſſary to give you and the World a faithful account of the Reaſons, moving me to appear in Print, in theſe dayes, wherein*

wherein we may ſay, there was never more writing and yet never leſs practiſing, and they are theſe that follow, &c.

Firſt, Becauſe Satan hath a greater influence upon men, and higher advantages over them (having the wind and the hill, as it were) than they think he hath, and the knowledge of his high advantages, is the high-way to diſappoint him; and to render the ſoul ſtrong in reſiſting, and happy in conquering, &c. 1. Reaſon.

Your importunity, and the importunity of many other precious Sons of *Sion*, hath after much ſtriving with GOD, my own heart, and others, made a conqueſt of me, and forced me to do that at laſt, which at firſt was not a little contrary to my inclination, and reſolution, 2. Reaſon.

The

2. *Reaſon.* Pirates make the ſtrongeſt and the hotteſt oppoſition againſt thoſe veſſels that are moſt richly laden: So doth Satan that arch Pirate, againſt thoſe truths that have moſt of God, Chriſt, and Heaven in them.

The ſtrange oppoſition that I met with from Satan, in the ſtudy of this following diſcourſe, hath put an edge upon my ſpirit, knowing that Satan ſtrives mightily, to keep thoſe things from ſeeing the light, that tend eminently to ſhake and break his Kingdom of darkneſs, and to lift up the Kingdom, and glory of the Lord Jeſus Chriſt, in the ſouls and lives of the children of men, *&c.*

4 *Reaſon.*

It is exceeding uſefulneſs to all ſorts, ranks, and conditions of men in the world; here you have ſalve for every ſore, and a Plaiſter for every wound, and a Remedy againſt every diſeaſe, eſpecially againſt thoſe that tend moſt to the undoing of ſouls, and the ruine of the State, *&c.*

5. *Reaſon.*

I know not of any one or other that

that have writ of this ſubject; all that ever I have ſeen, have only toucht upon this ſtring, which hath been no ſmall provocation to me, to attempt to do ſomething this way, that others, that have betters heads and hearts, may be the more ſtirred to improve their Talents in a further diſcovery of *Satans Devices*, and in the making known of ſuch choice *Remedies*, as may enable the ſouls of men to triumph over all his plots and Stratagems, *&c.*

I have many precious friends in ſeveral Countries, who are not a little deſirous that my Pen may reach them, now my voice cannot. I have formerly been, by the help of the mighty God of *Jacob*, a weak Inſtrument of good to them, and cannot but hope, and 6. *Reaſon.*

and believe, that the Lord will alſo bleſs theſe labours to them, they being, in part, the fruit of their deſires and prayers, *&c.*

7. *Reaſon.* Laſtly, not knowing how ſoon my glaſs may be out, and how ſoon I may be cut off by a hand of death, from all opportunities of doing further ſervice for Chriſt, or your ſouls in this world, I was willing to ſow a little handful of Spiritual ſeed among you; that ſo when I put off this earthly Tabernacle, my love to you, and that dear remembrance of you, which I have in my ſoul, may ſtrongly engage your minds and ſpirits to make this *Book* your Companion, and under all external or internal changes, to make uſe of this heavenly ſalve, which I hope, will, by the bleſſing of the Lord, be

be as effectual for the healing of all your *Wounds*, as their looking up to the Brazen Serpent, was effectual to heal theirs that were bit and ſtung with fiery Serpents. I ſhall leave this *Book* with you as a Legacy of my deareſt Love, deſiring the Lord to make it a far greater and ſweeter Legacy than all thoſe Carnal Legacies are, that are left by the high and mighty ones of the earth, to their neareſt and deareſt relations, *&c.*

Beloved, *I would not have affection carry my pen too much beyond my intention; therefore only give me leave to ſignify my deſires for you, & my deſires to you, & I ſhall draw to a cloſe.*

My deſires for you are, That he would grant you according to the riches of his glory, to be ſtrengthned with might by his Spirit

Spirit in the inner man. That
Verſ. 17. Chriſt may dwell in your hearts
by faith, that ye being rooted
Verſ. 18. and grounded in love, may be
able to comprehend with all
Saints, what is the breadth, and
length, and depth, and height:
Verſ. 19. *And* to know the love of Chriſt
that paſſeth knowledge: that ye
might be filled with all the full-
neſs of God. *And* that ye might
Col. 1.10. walk worthy of the Lord unto
all pleaſing, being fruitful in
every good work, and increaſ-
ed in the knowledge of God,
Verſ. 11. ſtrengthned with all might accor-
ding to his glorious power, un-
to all patience, and long ſuffe-
1 Co. 1. 37. ring with joyfulneſs. *That* ye do
no evil. *That* your love may a-
bound yet more and more in
knowledge, and in all Judgment.

That

That ye may approve things that are excellent, that ye may be ſincere, and without offence till the day of Chriſt. *And* that our God would count you worthy of this calling, and fulfil all the good pleaſure of his goodneſs, and the work of Faith with power. That the Name of our Lord Jeſus Chriſt may be glorified in you, and ye in him, according to the grace of our God, and the Lord Jeſus Chriſt. And that you may be eminent in Sanctity; Sanctity being *Zions* glory, that your hearts may be kept upright, your judgments ſound, and your lives unblameable. That as ye are now my joy, ſo in the day of Chriſt you may be my Crown; that I may ſee my labours in your lives, that your Converſation may not

Phil. 1. 9.
Verſe 20.
2 Th. 1. 11
Verſe 12.
Pſal. 93. 5.

be earthly, when the things you hear are heavenly; but that it may be as becomes the Goſpel. That as the Fiſhes which live in the ſalt Sea, yet are freſh; ſo you, though you live in an uncharitable world, may yet be charitable and loving. *That ye may, like the Bee, ſuck honey out of every flower; that ye may ſhine in a Sea of Troubles, as the Pearl ſhines in the skie, though it grows in the Sea; that in all your Trials, you may be like the ſtone in* Thracia, *that neither burneth in the fire, nor ſinketh in the water. That ye may be like the Heavens, excellent in ſubſtance, and beautiful in appearance; that ſo you may meet me with joy, in that day, wherein Chriſt ſhall ſay to his Father,* Lo, here am I, and the children that thou haſt given me.

My

My deſires to you are, That you would make it your buſineſs to ſtudy Chriſt, his Word, your own Hearts, Satans Plots and Eternity more than ever; that ye would endeavour more to be inwardly ſincere, than outwardly glorious: to live, than to have a name to live. That ye would labour with all your might to be thankful under Mercies, and faithful in your places, and humble under Divine Appearances, and fruitful under precious Ordinances; that as your means and mercies are greater than others, ſo your account before God may not prove a worſe than others. That ye would pray for me who am not worthy to be named among the Saints, that I may be a precious Inſtrument in the hand of Chriſt, to

bring in many ſouls unto him, and to build up thoſe that are brought in, in their moſt holy faith: and that utterance may be given to me, that I may make known all the will of God. That I may be ſincere, faithful, frequent, fervent, and conſtant in the work of the Lord, and that my labour be not in vain in the Lord: that my labours may be accepted in the Lord, and his Saints, *and I may daily ſee the travel of my ſoul*, &c.

2 Cor. 11. 23, 24, 25. 26, 27, 28.

But above all, pray for me, that I may more and more find the power and ſweet of thoſe things upon my own heart, that I give out to you and others: that my ſoul be ſo viſited with ſtrength from on high, that I may live up fully and conſtantly to thoſe truths that I hold forth to the world; and

and that I may be both in life and Doctrine a burning and a ſhining light, that ſo when the Lord Jeſus ſhall appear, I may receive a Crown of Glory, which he ſhall give to me in that day, and not only to me, but to all that love his appearance, *&c.*

For a cloſe, remember this, that your life is ſhort, your duties many, your aſſiſtance great, and your reward ſure; therefore faint not, hold on, and hold up in waies of well-doing, and Heaven ſhall make amends for all.

I ſhall now take leave of you, when my heart hath by my hand ſubſcribed, that I am,

Your loving Paſtor under Chriſt, according to all Paſtoral affections and engagements in our deareſt Lord,

Thomas Brooks.

A WORD to the READER.

Dear Friend,

SOlomon *bids us buy the Truth, but doth not tell us what it muſt coſt, becauſe we muſt get it, though it be never ſo dear; we muſt love it both ſhining and ſcorching; every parcel of Truth is precious as the filings of Gold; we muſt either live with it, or die for it.* As Ruth *ſaid to* Naomi, whither thou goeſt, I will go, and where thou lodgeſt, I will lodge, and nothing but death ſhall part thee and me: *So muſt gracious Spirits ſay, where truth goes, I will go, and where truth lodges, I will lodge, and nothing but death ſhall part me and truth. A man may lawfully ſell his Houſe, Land and Jewels, but truth is a Jewel that exceeds all price and muſt not be ſold, 'tis our Heritage;* Thy Teſtimonies have I taken for an Heritage for ever: *'Tis a Legacy that our fore-Fathers have bought with their bloods, which ſhould make us willing to lay down any thing, and to lay out any thing, that we may with the wiſe Merchant in the Goſpel, purchaſe this*

Prov. 23. 23

Multi amant veritatem lucentem, oderunt redarguentem.

Ruth 1. 16, 17.

Si veritas iſt cauſa diſcordiæ mori poſſum, tacere non poſſum. Jerom.

Pſal. 119. 111

Mat. 5. 18.

Veritas vincit. Truth at last Triumphs.

precious Pearl, which is more worth than heaven and earth, and which will make a man live happily, die comfortably, and reign eternally.

And now if thou pleaseſt, read the Work, and receive this counſel from me.

Firſt, Thou muſt know that every man cannot be excellent, that yet may be uſeful. An iron key may unlock the door of a golden treaſure, (yea ferrum poteſt quod aurum non poteſt) iron can do ſomething that gold cannot do, &c.

'Tis a Law among the *Perſians* in *India*, to uſe premeditation in what they are about to do, that if it be bad, to reject it, but if good, to act it.

2. Remember, 'tis not haſty reading, but ſerious meditating upon holy and heavenly truths, that makes him prove ſweet and profitable to the ſoul. 'Tis not the Bees touching of the Flower that gathers Honey, but her abiding for a time upon the Flower that draws out the ſweet. 'Tis not he that reads moſt, but he that meditates moſt, that will prove the choiceſt ſweeteſt, wiſeſt, and ſtrongeſt Chriſtian, &c.

3. Know, that 'tis not the knowing nor the talking, nor the reading man but the doing man, that at laſt will be found the happieſt man: If you know theſe things, bleſſed and happy are you if you do them. Not every one that ſaith, Lord, Lord, ſhall enter into the Kingdom of Heaven, but he that doth the will of my Father that is in Heaven. Judas called Chriſt Lord, Lord, and yet betrayed him, and is gone to his place; Ah! how many Judaſes have we in theſe daies that kiſs Chriſt, and yet betray Chriſt; that in their words profeſs him, but in their

Joh. 15. 14. Matth. 7. 21. 'Twas a good ſaying of *Juſtin Martyr*, *Non in verbis, ſed in factis res noſtræ religionis conſiſtunt.*

their works deny him, that bow their knee to him, and yet in their hearts despise him, that call him Jesus and yet will not obey him for their Lord.

Reader, *If it be not strong upon thy heart to practise what thou readest, to what end dost thou read, to encrease thy own condemnation? If thy light and knowledge be not turned into practice, the more knowing man thou art, the more miserable man thou wilt be in the day of recompence; thy light and knowledge will more torment thee, than all the Devils in Hell. Thy knowledge will be that rod that will eternally lash thee, and that Scorpion that will for ever bite thee, and that worm that will everlastingly gnaw thee; therefore read, and labour to know, that thou mayest do, or else thou art undone for ever. When* Demosthenes *was asked, what was the first part of an Orator, what the second, what the third? he answered,* Action: *The same may I say if any should ask me, what is the first, the second, the third part of a Christian? I must answer,* Action; *as that man that reads that he may know, and that labours to know that he may do, will have two Heavens, a Heaven of Joy, Peace and comfort on earth, and a Heaven of glory and happiness after death.*

Fourthly, and lastly, If in thy reading thou wilt cast a serious eye upon the Margent, thou wilt find many sweet and precious notes, that will oftentimes give light to the things thou readest, and pay thee for thy pains with much comfort and profit. So desiring that thou mayest find as much sweet-

The Heathen Philosopher (*Seneca*) liked not such as are (*semper victuri*) always about to live, but never begin.

God loves (saith *Luther*) *Curistas*, not *Quæristas* the Runner, not the Questioner.

Pacuvius hath an elegant saying, *I hate* (saith he) *the men that are idle in deed, and Philosophical in word, &c.*

ſweetneſs and advantage in reading this Treatiſe, as I have found (by the over-ſhadowings of Heaven) in the ſtudying and writing of it. I recommend thee to God, and to the word of his grace, which is able to build thee up, and to give thee an inheritance among them which are ſanctified. *And reſt,*

Reader,

Thy Souls ſervant in every Office of the Goſpel,

THOMAS BROOKS.

PRE.

PRECIOUS REMEDIES Againſt SATANS DEVICES.

2 Corinth. 9. 11.

Leſt Satan ſhould get an advantage of us: for we are not ignorant of his Devices.

IN this fifth Verſe, the Apoſtle ſhews, that the inceſtuous perſon had by his inceſt ſadded thoſe precious ſouls that God would not have ſadded: Souls that walk ſinfully are *Hazaels* to the godly, and draw many ſighs and tears from them. *Jeremy* weeps in ſecret for *Juda*'s ſins, and *Paul* cannot ſpeak of the *Belly-Gods* with dry eyes, *Phil.* 3. 18. And *Lot*'s righteous ſoul was burthened, vexed, and racked by the filthy *Sodomites*, Pet. 2. 7, 8. Every ſinful *Sodomite* was a *Hazael* to his eyes, a *Hadadrimmon* to his heart. Gracious ſouls uſe to mourn for other mens ſins as well

καταπονούμενον, ἐβασανίζεν.

Pſal. 119.136, 158. well as their own, and for their ſouls and ſins who make a mock of ſin, and a Jeſt of damning their own ſouls. Guilt or grief is all that gracious ſouls get by communion with vain ſouls.

In the 6. Verſe, he ſhews that the puniſhment that was inflicted upon the inceſtuous perſon, was ſufficient, and therefore they ſhould not refuſe to receive him who had repented, and ſorrowed for his former faults and follies. 'Tis not for the honour of Chriſt, the credit of the Goſpel, nor the good of ſouls, for Profeſſors to be like thoſe bloody wretches, that burnt ſome that recanted at the ſtake, ſaying, *That they would ſend them into another world whiles they were in a good mind.*

Acts and Mon. fol. 1392.

In the 7, 8, 9, and 10. Verſes, the Apoſtle ſtirs up the Church to forgive him, to comfort him, and to confirm their love towards him, leſt he ſhould be ſwallowed up with overmuch ſorrow, Satan going about to mix the deteſtable darnel of deſperation, with the godly ſorrow of a pure penitent heart. It was a ſweet ſaying of one, *Let a man grieve for his Sin, and then joy for his grief:* That ſorrow for ſin that keeps the ſoul from looking towards the Mercy-ſeat, and that keeps Chriſt and the ſoul a ſunder, or that ſhall render the ſoul unfit for the communion of Saints, is a ſinful ſorrow.

Doleat & de dolore gaudeat. Jerom.

In

In the 11. Verſe, he lays down another reaſon to work them to ſhew pity and mercy to the penitent ſinner, that was mourning and groaning under his ſin and miſery, *i. e. Leſt Satan ſhould get an advantage of us, for we are not ignorant of his Devices.* A little for the opening of the words.

πλεονεκτάθαμεν

Leſt Satan ſhould get an advantage of us; leſt Satan over-reach us. The Greek word ſignifieth to have more than belongs to one; the compariſon is taken from the greedy Merchant, that ſeeketh and taketh all opportunities to beguile and deceive others. Satan is that wily Merchant, that devoureth not widows houſes, but moſt mens ſouls,

We are not ignorant of Satans Devices, or Plots, or Machinations, or Stratagems; he is but a titular Chriſtian, that hath not perſonal experience of Satans ſtratagems, his ſet and compoſed Machinations, his artificially moulded methods, his plots, darts, depths, whereby he out-witted our firſt Parents, and fits a peny-worth ſtill, as he ſees reaſon.

Νοήμαλα.

The main obſervation that I ſhall draw from theſe words, is this;

That Satan hath his Several Devices to deceive, intangle, and undo the ſouls of men.

Doctrine.

I ſhall

I ſhall,

1. Prove the Point.
2. Shew you his ſeveral Devices. And
3. The Remedies againſt his Devices.
4. How it comes to paſs, that he hath ſo many ſeveral Devices to deceive, intangle, and undo the ſouls of men.
5. I ſhall lay down ſome propoſitions concerning Satans Devices,

For the Proof of the Point, take theſe few Scriptures, Epheſ. 6. 11. *Put on the whole Armour of God, that ye may be able to ſtand againſt the wiles of the Devil.* The Greek word that is here rendred *wiles*, is a notable emphatical word.

1. It ſignifies ſuch ſnares as are laid behind one, ſuch treacheries as come upon ones back at unawares. It notes the methods or way-layings of that old ſubtile Serpent, who like *Dans* Adder in the path, biteth the heels of Paſſengers, and thereby transfuſeth his venome to the head & heart. The word ſignifies an Ambuſhment, or Stratagem of War, whereby the enemie ſets upon a man *ex inſidiis*, at unawares.

Μεθοδείας.

ὁ μετὰ & ὁδὸς.

2. It ſignifies ſuch ſnares as are ſet to catch one in ones road: A man walks in his road, and thinks not of it; on the ſudden he is catcht by Thieves, or falls into a pit, &c.

3. It

3. It ſignifies ſuch as are purpoſely, artificially, and craftily ſet for the taking the prey at the greateſt advantage that can be, the Greek μεθοδείας being derived from μετὰ and ὁδὸς ſignifies properly a way-laying, circumvention, or going about, as they do which ſeek after their prey. *Julian* by his craft, drew more from the faith than all his perſecuting Predeceſſors could do by their cruelty. So doth Satan more hurt in his ſheeps skin, than by roaring like a Lion.

Take one Scripture more for the proof of the Point, and that is in 2 *Tim.* 2. *ult.* *And that they might recover themſelves out of the ſnare of the Devil, who are taken captive by him at his will.* The Greek word that is here rendred *recover themſelves*, ſignifies to awaken themſelves; the Apoſtle alludeth to one that is aſleep, or drunk, who is to be awakened and reſtored to his ſenſes; and the Greek word that is here rendred *taken Captive*, ſignifies to be taken alive; the word is, properly, a warlike word, and ſignifies to be taken alive as Souldiers are taken alive in the Wars, or as Birds are taken alive, and inſnared in the Fowlers net. Satan hath ſnares for the wiſe, and ſnares for the ſimple; ſnares for hypocrites, and ſnares for the upright; ſnares for generous ſouls, and ſnares for timerous

Ἀνανήψασιν.

ἐζωγρημένοι.

timerous ſouls; ſnares for the rich, and ſnares for the poor; ſnares for the aged, and ſnares for youth, *&c.* Happy are thoſe ſouls that are not taken and held in the ſnares that he hath laid.

Take one proof more, and then I will proceed to the opening of the Point, and that is in *Rev.* 2. 24. *But unto you I ſay, and unto the reſt in* Thyatira, *as many as have not this Doctrine, and which have not known the depths of Satan, as they ſpeak, I will put upon you no other burthen but to hold faſt till I come.* Thoſe poor ſouls called their Opinions the depths of God, when indeed they were the depths of Satan. You call your Opinions depths, and ſo they are, but they are ſuch depths as Satan hath brought out of Hell; they are the whiſperings and hiſſings of that Serpent, not the Inſpirations of God.

Parus in loc. 1 Tim. 4. 1.

Now the ſecond thing that I am to ſhew you, is his ſeveral Devices, and herein I ſhall firſt ſhew you the ſeveral Devices that he hath to draw the ſoul to ſin: I ſhall inſtance in theſe twelve, which may beſpeak our moſt ſerious conſideration.

His firſt Device to draw the Soul to Sin, is,

1 *Device.*

TO preſent the bait, and hide the hook; to preſent the Golden Cup, and

and hide the poyſon: to preſent the ſweet, the pleaſure, and the profit that may flow in upon the ſoul, by yielding to ſin, and by hiding from the ſoul the wrath and miſery that will certainly follow the committing of ſin. By this Device he took our firſt Parents, *Gen.* 3. 4, 5. *And the Serpent ſaid unto the Woman, ye ſhall not ſurely die. For God doth know, that in the day ye eat thereof, then your eyes ſhall be opened, and ye ſhall be as Gods, knowing good and evil.* Your eyes ſhall be opened, and you ſhall be as Gods; here is the bait, the ſweet, the pleaſure, the profit. Oh! but he hides the hook, the ſhame, the wrath, and the loſs that would certainly follow.

So to reduce Dr. *Taylor* Martyr, they promiſed him not only his Pardon but a Biſhoprick. *Acts & Mon. fol.* 1,86.

There is an opening of the eyes of the mind to contemplatiou and joy, and there is an opening of the eyes of the body to ſhame and confuſion. He promiſeth them the former, but intends the latter, and ſo cheats them, giving them an Apple in exchange for a Paradiſe, as he deals by thouſands now adays. Satan with eaſe puts fallacies upon us, by his golden baits, and then leads us, and leaves us in a fools Paradiſe, he promiſes the ſoul honour, pleaſure, profit, &c. but pays the ſoul with the greateſt contempt, ſhame, and loſs that can be, by a golden bait he laboured to catch Chriſt, *Mat.* 4. 8, 9. He

Ineſt peccatum cum delectaris: regnat ſi conſentis. Aug. in Pſ. 50.

This world at last shall be burnt for a Witch, saith one.

Multi amando res noxias sunt miseri, habendo miseriores. Aug. in Ps. 16. Many are miserable by loving hurtful things, but they are more miserable by having them.

Men had need pray with *Bernard*, *Da Domine ut sic possideamus temporalia, ut non perdamus æterna.* Grant us Lord that we may so partake of temporal felicity, that we may not lose eternal.

shews him the beauty and the bravery of a bewitching world, which doubtless would have taken many a Carnal heart; but here the Devils fire fell upon wet tinder, and therefore took not; these tempting objects did not at all win upon his affections nor dazle his eyes; though many have eternally died of the wound of the eye, and fallen for ever by this vile strumpet the world, who by laying forth her two fair breasts of profit and pleasure hath wounded their souls, and cast them down into utter Perdition: She hath by the glistring of her Pomp and preferment, slain millions; as the Serpent *Scytale*, which when she cannot overtake the fleeing Passengers, doth, with her beautiful colours, astonish and amaze them, so that they have no power to pass away till she have stung them to death. Adversity hath slain her thousand, but Prosperity her ten thousand.

Now the Remedies against this Device of the Devil, are these.

FIrst, keep at the greatest distance from sin, and from playing with the golden bait that Satan holds forth to catch you; for this you have; *Rom.* 12. 9. *Abhor that which is evil, cleave to that which is good*; when we meet with any thing extreamly

treamly evil and contrary to us, nature abhors it, and retires as far as it can from it. The Greek word that is there rendred *abhor*, is very ſignificant, it ſignifies to hate it as Hell is ſelf, to hate it with horrour.

ἀποστυγοῦντες The ſimple Verb imports extream deteſtation, which is aggravated by the Compoſition. *Chryſ.*

Anſelm uſed to ſay, *That if he ſhould ſee the ſhame of ſin on the one hand, and the pains of hell on the other, and muſt of neceſſity chuſe one, he would rather be thruſt into hell without ſin, than to go into heaven with ſin*; ſo great was his hatred and deteſtation of ſin. 'Tis our wiſeſt and our ſafeſt courſe to ſtand at the fartheſt diſtance from ſin, not to go near the houſe of the Harlot, but to fly from *all appearance of evil.* The beſt courſe to prevent falling into the pit, is to keep at the greateſt diſtance; he that will be ſo bold as to attempt to dance upon the brink of the Pit, may find by woful experience, that 'tis a righteous thing with God, that he ſhould fall into the Pit. *Joſeph* keeps at a diſtance from ſin, and from playing with Satans golden baits, and ſtands. *David* draws near, and plays with the bait, and falls, and ſwallows bait and hook with a witneſs. *David* comes near the ſnare, and is taken in it, to the breaking of his bones, the wounding of his conſcience, and the loſs of his God.

Prov. 5. 8. 1 Theſ. 5. 22.

'Twas a divine ſaying of a Heathen, *That if there were no God to puniſh him, no Devil to torment him, no hell to burn him, no man to ſee him, yet would he not ſin for the uglineſs and filthineſs of ſin, and the grief of his own Conſcience.* Sen.

Sin is a Plague, yea, the greateſt and

most infectious plague in the world; and yet, ah! how few are there that tremble at it, that keep at a distance from it? 1 *Cor.* 5. 6. *Know ye not that a little leaven leaveneth the whole lump?* As soon as one sin had seized upon *Adams* heart, all sin entred into his soul and overspread it. How hath *Adams* one sin spread over all mankind? *Rom.* 5. 12. *Wherefore as by one man sin entred into the World, and death by sin, and so death passed upon all men, for that all have sinned.* Ah! how doth the Fathers sin infect the Child, the Husbands infect the Wife, the Masters the Servant? The sin that is in one mans heart is able to infect a whole world, 'tis of such a spreading and infectious nature.

Sin is like those Diseases that are called by Physicians, *Corruptio totius substantiæ.*

The story of the *Italian*, who first made his enemy deny God, and then stabb'd him, and so at once murthered both body and soul, declares the perfect malignity of sin; and Oh! that what hath been spoken upon this head, may prevaile with you, to stand at a distance from sin.

2. *Remedy.*

The second Remedy is,

TO consider that sin is but a bitter-sweet; that seeming sweet that is in sin will quickly vanish, and lasting shame, sorrow, horror, and terror will come in the room thereof, *Job.* 20. 12, 13, 14. *Though wickedness be sweet in his mouth, though*

though he hide it under his tongue, though he ſpare it, and forſake it not, but keep it ſtill within his mouth, yet his meat in his bowels is turned, it is the gall of Aſps within him. Forbidden profits and pleaſures are moſt pleaſing to vain men, who count madneſs mirth, *&c.* Many long to be medling with the Murthering morſels of ſin, which nouriſh not, but rent and conſume the belly, the ſoul that receives them. Many eat that on earth that they digeſt in hell, ſins murthering morſels will deceive thoſe that devour them. *Adams* Apple was a bitter-ſweet, *Eſau*'s Meſs was a bitter-ſweet, the *Iſraelites* Quails a bitter-ſweet, *Jonathans* Honey a bitter-ſweet and *Adonijahs* Dainties a bitter-ſweet: after the Meal is ended then comes the reckoning: Men muſt not think to dance and dine with the Devil, and then to ſup with *Abraham, Iſaac* and *Jacob* in the Kingdom of Heaven; to feed upon the Poyſon of Aſps, and yet that the Vipers tongue ſhould not ſlay them.

When the Aſp ſtings a man, it doth firſt tickle him ſo as it makes him laugh, till the poyſon by little and little gets to the heart, and then it pains him more than ever it delighted him: So doth Sin; it may pleaſe a little a firſt, but it will pain the ſoul with a witneſs at laſt; yea, if there were the leaſt real delight in ſin, there could be

When the golden bait is ſet forth to catch us, we muſt ſay as *Demoſthenes* the Orator did of the beautiful *Lais*, when he was asked an exceſſive ſum of money to behold her, *I will not buy repentance ſo dear; I am not ſo ill a Merchant as to ſell eternals for temporals.* If intemperance could afford more pleaſure than Temperance, *Heliogabalus* ſhould have been more happy, than *Adam* in Paradiſe. *Plutarch.*

no perfect hell, where men shall most perfectly be tormented with their sin.

The Third Remedy against this Device of Satan, is,

3. *Remedy.*

Isa. 59. 2.
Psal. 51. 12.
Isa. 59. 8.
2 Chron. 15. 3. 4.
Jer. 17. 18.
Jer. 5. 2.

SOlemnly to consider, that sin will usher in the greatest and the saddest losses that can be upon our souls; it will usher in the loss of that Divine favour that is better than life, and the loss of that joy that is unspeakable, and full of glory, and the loss of that peace that passeth understanding, and the loss of those Divine influences by which the soul hath been refreshed, quickned, raised, strengthned, and gladded, and the loss of many outward desirable mercies, which otherwise the soul might have enjoyed.

Quando peccata vestra erunt, nostris gravio-ra:

It was a sound and Savory reply of an English Captain at the loss of *Callice*, when a proud Frenchman scornfully demanded, *When will you fetch Callice again*, replied, * *When your sins shall weigh down ours.* Ah! *England!* my constant prayer for thee is, that thou maist not sin away thy mercies in to their hands, that cannot call mercy mercy, & that would joy in nothing more than to see thy sorrow and misery, and to see that hand to make thee naked, that hath cloathed thee with much mercy and glory.

The

The Fourth Remedy againſt this Device of Satan, is,

SEriouſly to conſider, That ſin is of a very deceitful and bewitching nature ſin is from the greateſt deceiver, 'tis a child of his own begetting, 'tis the ground of all the deceit in the world, and 'tis in its own nature exceeding deceitful. *Heb.* 3. 13. *But exhort one another daily, while it is called to day, leſt any of you be hardned through the deceitfulneſs of ſin.* It will kiſs the Soul, and pretend fair to the Soul, and yet betray the Soul for ever; it will with *Dalilah* ſmile upon us, that it may betray us into the hands of the Devil, as ſhe did *Sampſon* into the hands of the *Philiſtines.* Sin gives Satan a power over us, and an advantage to accuſe us and to lay claim to us, as thoſe that wear his badge; 'tis of a very bewitching Nature, it bewitches the ſoul, where tis upon the Throne, that the Soul cannot leave it, though it periſh eternally by it. Sin ſo bewitches the Soul, that it makes the Soul call evil good, and good evil, bitter ſweet, and ſweet bitter, light darkneſs, and darkneſs light; and a Soul thus bewitcht with ſin, will ſtand it out to the death, at the ſwords point with God; let God ſtrike, and wound, and cut to the very bone, yet the bewitched Soul cares not, fears not, but

4. *Remedy.* In *Sardis* there grew an herb called *Appium Sardis,* that would make a man lie laughing when he was deadly ſick; ſuch is the operation of ſin.

Prov. 5. 12, 13.

Which occaſioned *Chryſoſtome* to ſay, when *Eudoxia* the Empreſs threatned him, *Go tell her* (*Nil niſi peccatum timeo*) *I fear nothing but ſin.*

but wil ſtill hold on in a courſe of wickedneſs, as you may ſee in *Pharaoh*, *Balaam*, and *Judas*; tell the bewitched ſoul that ſin is a Viper that will certainly kill when 'tis not killed, that ſin often kills ſecretly, inſenſibly, eternally, yet the bewitched ſoul cannot, nor will not ceaſe from ſin.

When the Phyſicians told *Theotimus* that except he did abſtain from drunkenneſs and uncleanneſs, *&c.* he would loſe his eyes; his heart was ſo bewitcht to his ſins, that he anſwers, *Then farewell ſweet light*; he had rather loſe his eyes, than leave his ſin: So a man bewitcht with ſin, had rather loſe God, Chriſt, Heaven, and his own ſoul, than part with his ſin. O therefore for ever take heed of playing, or nibling at Satans golden baits.

Vale lumen amicum. Ambroſ.

The Second Device of Satan to draw the ſoul to Sin, is

2. *Device.*

BY painting ſin with vertues colours. Satan knows, that if he ſhould preſent ſin in its own nature and dreſs, the ſoul would rather fly from it, than yield to it, and therefore he preſents it unto us, not in its own proper colours, but painted and guilded over with the name and ſhew of vertue, that we may the more eaſily be overcome by it, and take the more pleaſure

ſure in committing of it. Pride, he preſents to the ſoul under the name and notion of neatneſs and cleanlineſs, and Covetouſneſs (which the Apoſtle condemns for Idolatry) to be but good husbandry, and Drunkenneſs to be but good fellowſhip, and riotouſneſs under the name and notion of liberality, and wantonneſs is a trick of youth, *&c.*

Now the Remedies againſt this Device of Satan, are theſe,

FIrſt, Conſider that ſin is never a whit the leſs filthy, vile, and abominable, by its being coloured and painted with vertues colour. A Poyſonous Pill is never a whit the leſs poyſonous, becauſe 'tis guilded over with gold; nor a Wolf is never a whit the leſs a Wolf, becauſe he hath put on a ſheeps skin; nor the Devil is never a whit the leſs a Devil, becauſe he appears ſometimes like an Angel of light. So neither is ſin any whit the leſs filthy and abominable, by its being painted over with vertues colours. 1 *Remedy.*

The Second Remedy againſt this Device of Satan, is,

THat the more ſin is painted forth under the colour of vertue, the more dangerous 2 *Remedy.*

Turpiora ſunt vitia quæ virtutum ſpecie celantur. Jer.

dangerous it is to the Souls of men; this we ſee evident in theſe days, by thoſe very many Souls that are turned out of the way that is holy (and in which their ſouls have had ſweet and glorious communion with God) into waies of higheſt vanity and folly, by Satans neat colouring over of ſin, and painting forth vice under the name and colour of vertue. This is ſo notoriouſly known that I need but name it; the moſt dangerous Vermine is too often to be found under the faireſt and ſweeteſt Flowers, and the faireſt Glove is often drawn upon the fowleſt hand, and the richeſt Robes are often put upon the filthieſt bodies: So are the faireſt and ſweeteſt names, upon the greateſt and the moſt horrible vices and errors that be in the world; ah! that we had not too many ſad proofs of this amongſt us.

Thus the *Illuminates* (as they called themſelves) a peſtilent Sect in *Arragon*, profeſſing and affecting in themſelves a kind of Angelical purity, fell ſuddenly to the juſtifying of beaſtiality, as many have done in theſe days.

The third Remedy againſt this Device of Satan, is,

3. *Remedy.*

TO look on ſin with that eye, which within a few hours we ſhall ſee it. Ah ſouls! when you ſhall lie upon a dying bed, and ſtand before a Judgment Seat, ſin ſhall be unmaskt, and its dreſs and Robes ſhall then be taken off, and then it ſhall appear more vile, filthy, and terrible than hell it ſelf? then that which formerly

Tacitus ſpeaks of *Tiberius*, that when his ſin did appear in their own colours, they did ſo terrifie and torment him.

merly appeared moſt ſweet, will appear moſt bitter, and that which appeared moſt beautifull, will appear moſt ugly, and that which appeared moſt delightful, will then appear moſt dreadful to the Soul. Ah! the ſhame, the pain, the gall, the bitterneſs, the horror, the hell, that the ſight of ſin, when its dreſs is taken off, will raiſe in poor Souls. Sin will ſurely prove evil and bitter to the ſoul, when its Robes are taken off. A man may have the Stone, who feels no fit of it. Conſcience will work at laſt, though for the preſent one may feel no fit of accuſation. *Laban* ſhewed himſelf at parting: Sin will be bitterneſs in the later end, when it ſhall appear to the Soul in its own filthy nature. The Devil deals with men, as the *Panther* doth with Beaſts; he hides his deformed head, till his ſweet ſcent hath drawn them into his danger; till we have ſinned, Satan is a Paraſite, when we have ſinned, he is a Tyrant. Oh ſouls! the day is at hand, when the Devil will pull off the paint and garniſh that he hath put upon ſin, and preſent that Monſter ſin in ſuch a monſtrous ſhape to your ſouls, that will cauſe your thoughts to be troubled, your countenance to be changed, the joynts of your loyns to be looſed, and your knees to be daſhed one againſt another, and your hearts to be ſó terrified, that you will be ready with

that he proteſted to the Senate, that he ſuffered daily.

Satan that now allures thee to ſin, will ere long make thee to ſee that (*peccatum eſt deicidium*) *Sin is a murdering of God*, and this will make thee murder two at once, thy ſoul and thy body, unleſs the Lord in mercy holds thy hands.

with *Achitophel* and *Judas*, to ſtrangle and hang your bodies on earth, and your ſouls in hell, if the Lord hath not more mercy on you, than he had on them. Oh! therefore look upon ſin now, as you muſt look upon it to all eternity, and as God, Conſcience, and Satan will preſent it to you another day.

The Fourth Remedy againſt this Device of Satan, is,

4 *Remedy.*

SEriouſly to conſider, That even thoſe very ſins that Satan paints, and puts new names and colours upon, coſt the beſt blood, the nobleſt blood, the life-blood, the heart-blood of the Lord Jeſus. That Chriſt ſhould come from the eternal boſome of his Father, to a Region of ſorrow and death; That God ſhould be manifeſted in the fleſh, the Creator made a Creature; that he that was cloathed with glory, ſhould be wrapped with rags of fleſh; he that filled heaven and earth with his glory, ſhould be cradled in a Manger; that the power of God ſhould fly from weak man, the God of *Iſrael* into *Egypt*, that the God of the Law ſhould be ſubject to the Law; the God of the circumciſion circumciſed; the God that made the Heavens working at *Joſephs* homely trade; that he that binds the Devils in Chains, ſhould

Vna guttula plus valet quam cœlum & terra Luther, *i. e. One little drop (ſpeaking of the blood of Chriſt) is more worth than Heaven and Earth.*

ſhould be tempted; that he whoſe is the world, and the fulneſs thereof, ſhould hunger and thirſt, that the God of ſtrength ſhould be weary, the Judge of all fleſh condemned, the God of life put to death: that he that is one with his Father, ſhould cry out of miſery, *My God, my God, why haſt thou forſaken me?* That he that had the Keys of hell and death at his Girdle, ſhould lie impriſoned in the Sepulchre of another, having in his lifetime no where to lay his head, nor after death, to lay his body: that that head before which the Angels do caſt down their Crowns, ſhould be Crowned with Thorns: and thoſe eyes, purer then the Sun, put out by the darkneſs of death; thoſe ears, which hear nothing but *Hallelujahs* of Saints and Angels, to hear the blaſphemies of the multitude; that face that was fairer than the Sons of men, to be ſpit on by thoſe beaſtly wretched *Jews*, that mouth and tongue that ſpake as never man ſpake, accuſed for Blaſphemy; thoſe hands that freely ſwayed the Scepter of Heaven, nailed to the Croſs; thoſe feet like unto fine braſs, nailed to the Croſs for mans ſins; each ſenſe annoyed, His feeling or touching with a ſpear and nailes; his ſmell with ſtinking ſavour, being crucified about *Golgotha*, the place of skulls; his taſt with Vinegar and Gall; his hearing with reproaches

One of the Rabbins, When he read what bitter Torments the *Meſſias* ſhould ſuffer, when he came into the world, cried out. *Veniat Meſſias & ego non videam* i. e. *Let the Meſſias come, but let not me ſee him.* *Dionyſius* being in *Egypt*, at the time of Chriſts ſuffering, and ſeeing an Eclipſe of the Sun, and knowing it to be contrary to nature, cried out, (*Aut Deus naturæ patitur, aut mundi machina diſſolvetur*) *Either the God of Nature ſuffers, or the frame of the World will be diſſolved.*

proaches, and ſight of his Mother and Diſciples bemoaning him; his ſoul comfortleſs and forſaken; and all this for thoſe very ſins that Satan paints, and puts fine colours upon; Oh! how ſhould the conſideration of this ſtir up the ſoul againſt it, and work the ſoul to fly from it, and to uſe all holy means, whereby ſin may be ſubdued and deſtroyed.

'Tis an excellent ſaying of *Bernard*, (*Quanto pro nobis vilior tanto nobis charior*) The more vile Chriſt made himſelf for us, the more dear he ought to be to us.

After *Julius Cæſar* was murdered, *Antonius* brought forth his Coat all bloody, and cut; and laid it before the people, ſaying, *Look, here you have your Emperors Coat thus bloody, and torn*; Whereupon the people were preſently in an uproar, and cryed out to ſlay thoſe Murderers? and they took their Tables and Stools that were in the place, and ſet them on fire, and run to the houſes of them that had ſlain *Cæſar*, and burnt them. So when we conſider that ſin hath ſlain our Lord Jeſus, Ah! how ſhould it provoke our hearts to be revenged on ſin, that hath murdered the Lord of glory, and hath done that miſchief, that all the Devils in Hell could never have done.

Nolo vivere ſine vulnere cum te video vulneratum
Oh my God! as long as I ſee thy wounds, I will never live without wounds, ſaid *Bonaventure*.

It was good counſel one gave, *Never let go out of your minds the thoughts of a crucified Chriſt*: Let theſe be meat and drink unto you, let them be your ſweetneſs and conſolation, your honey, and your deſire; your reading, and your meditation; your

your life, death, and Reſurrection.

The third Device that Satan hath to draw the ſoul to ſin, is,

BY extenuating and leſſening of ſin; Ah! ſaith Satan, 'tis but a little pride, a little worldlineſs, a little uncleanneſs, a little drunkenneſs, *&c.* As *Lot* ſaid of *Zoar*, *It is but a little one and my ſoul ſhall live*; alas, ſaith Satan, 'tis but a very little ſin that you ſtick ſo at; you may commit it without any danger to your ſoul, 'tis but a little one, you may commit it, and yet your ſoul ſhall live. 3. *Direct.* Gen. 19. 20.

Now the Remedies againſt this Device of Satan, are theſe.

FIrſt, ſolemnly conſider, That thoſe ſins which we are apt to account ſmall have brought upon men the greateſt wrath of God; as the eating of an Apple, gathering a few ſticks on the Sabbath day, and touching of the Ark, Oh! the dreadful wrath that theſe ſins brought down upon the heads and hearts of men. The leaſt ſin is contrary to the Law of God, the Nature of God, the Being of God, and the Glory of God; and therefore 'tis often puniſhed ſeverely by God; and do not we ſee daily the vengeance of the 1. *Remedy.*

Draco the rigid Law-giver being asked why (when ſins were not equal) he appointed death to all? anſwered, *He knew that all ſins were not equal, but he knew the leaſt deſerved death.*

So though the ſins of men be not all equal, yet the leaſt of them deſerves eternal death.

the Almighty falling upon the Bodies, names, ſtates, families, and ſouls of men, for thoſe ſins that are but little ones in their eyes? Surely if we are not utterly left of God, and blinded by Satan, we cannot but ſee it. Oh therefore! when Satan ſays 'tis but a little one, do thou ſay, Oh! but thoſe ſins that thou calleſt little, are ſuch as will cauſe God to rain Hell out of Heaven upon ſinners, as he did upon the *Sodomites*.

The Second Remedy againſt this Device of Satan, is,

2. *Remedy.*

SEriouſly to conſider, That the giving was to a leſs ſin, makes way for the committing of a greater. He that to avoid a greater ſin, will yield to a leſſer, ten thouſand to one, but God in juſtice will leave that Soul to fall into a greater: If we commit one ſin to avoid another, 'tis juſt we ſhould avoid neither, we having not Law nor power in our own hands, to keep off ſin as we pleaſe; and we by yielding to the leſſer, do tempt the tempter to tempt us to the greater. Sin is of an encroaching nature, it creeps on the ſoul by degrees, ſtep by ſtep, till it hath the ſoul to the very height of ſin. *David* gives way to his wandring eye, and this led him to thoſe foul ſins that cauſed God to break

Pſal. 137. 9. *Happy ſhall he be that taketh and daſheth thy little ones againſt the ſtones*

break his bones, and to turn his day into night, and to leave his soul in great darkness. *Jacob*, and *Peter*, and other Saints have found this true by woful experience, that the yielding to a lesser sin, hath been the ushering in of a greater; the little Thief will open the door, and make way for the greater; and the little wedg knockt in, will make way for the greater. Satan will first draw thee to sit with the drunkard, and then to sip with the drunkard, and then at last to be drunk with the drunkard; he will first draw thee to be unclean in thy thoughts, and then to be unclean in thy looks, and then to be unclean in thy words, and at last to be unclean in thy practices; he will first draw thee to look upon the golden wedge, and then to like the golden wedge, and then to handle the golden wedge, and then at last by wicked ways to gain the golden wedge, though thou runnest the hazard of losing God and thy soul for ever: as you may see in *Gehazi*, *Achan*, and *Judas*, and many in these our days. Sin is never at a stand, *Psal.* 1. 1. First, *Ungodly*, then *Sinners*, then *Scorners*; here they go on from sin to sin, till they come to the top of sin, *viz.* *to sit in the seat of Scorners*, or as 'tis in the Septuagint, (τῆς λοιμῶν) to *affect the honour of the Chair of Pestilence.*

Hugo's glosse is pious, &c, (*sit nihil in te Babylonicum*) *Let there be nothing in thee of* Babylon; *not only the grown men, but the little ones must be dashed against the stones; not only great sins but little sins must be killed, or they will kill the soul for ever.*

Austin writing upon *John*, tells a story of a certain man, that was of an opinion that the Devil did make the Fly, and not God; saith one to him, if the Devil made Flies, then the Devil made Worms, and God did not make them, for they are living creatures as well as Flies; true, said he, the Devil did make Worms; but said the other, if the Devil did make Worms, then he made Birds, Beasts, and Man; he granted all: *Thus*, saith *Austin*, *by denying God in the Fly, he came to deny God in Man, and to deny the whole Creation.*

An *Italian* having found his enemy at advantage, promised him if he would deny his faith, he would save his life: he to save his life, denied his faith, which having done; he stab'd him, rejoycing that by this he had at one time taken revenge both on body and soul.

By all this we see, that the yielding to lesser sins, draws the soul to the committing of greater. Ah! how many in these days have fallen, first to have low thoughts of *Scripture* and *Ordinances*, and then to slight *Scripture* and *Ordinances*, and then to make a nose of wax of *Scripture* and *Ordinances*, and then to cast off *Scripture* and *Ordinances*, and then at last, to advance and lift up themselves, and their Christ dishonouring, and soul-damning opinions, above *Scripture* and *Ordinances*. Sin gains upon mans Soul by insensible degrees, *Eccles.* 10. 15. *The beginning of the words of his mouth is foolishness, and the end of his talking is mischievous madness.* Corruption in the heart, when it breaks forth is like a breach in the Sea, which begins in a narrow passage, till it eat through

A young man being long tempted to kill his father, or lie with his mother, or be drunk, he thought to

through, and cast down all before it. The debates of the soul are quick, and soon ended, and that may be done in a moment that may undo a man for ever. When a man hath begun to sin, he knows not where, or when, or how he shall make a stop of sin; usually the soul goes on from evil to evil, from folly to folly, till it be ripe for eternal misery; men usually grow from being naught, to be very naught, and from very naught, to be stark naught, and then God sets them at naught for ever.

yield to the lesser, *viz.* to be drunk, that he might be rid of the greater; but when he was drunk, he did both kill his Father, and lie with his Mother.

The third Remedy.

3 *Remedy.*

AGainst this third Device that Satan hath to draw the Soul to sin, is, solemnly to consider, that 'tis sad to stand with God for a trifle: *Dives* would not give a crum, therefore he should not receive a drop; 'tis the greatest folly in the world to adventure the going to hell for a small matter. *I tasted but a little honey* (said *Jonathan*) *and I must die.* It is a most unkind and unfaithful thing to break with God for a little, little sins carry with them but little temptations to sin, and then a man shews most viciousness, and unkindness, when he sins on a little temptation. 'Tis devilish to sin without a temptation, 'tis little less than Devillish to sin on a little occasion; the less the temptation is to sin, the greater is that sin. *Saul's* sin

Luke 16. 21.

2 Sam. 14. 23.

It was a vexation to King *Lysimachus*, that his staying to drink one

small draught of water lost him his Kingdom: and so it will eternally vex some Souls at last that for one little sin (compared with great transgressions) they have lost God, Heaven, and their Souls for ever.

sin in not staying for *Samuel*, was not so much in the matter, but it was much in the malice of it; for though *Samuel* had not come at all, yet *Saul* should not have offered Sacrifice; but this cost him dear, his Soul and Kindom.

'Tis the greatest unkindness that can be shewed to a friend, to adventure the complaining, bleeding, and grieving of his soul upon a light and a slight occasion: So 'tis the greatest unkindness that can be shewed to God, Christ, and the Spirit, for a soul to put God upon complaining, Christ upon bleeding, and the spirit upon grieving, by yielding to little sins; therefore, when Satan says 'tis but a little one, do thou answer, that often times there is the greatest unkindness shewed to Gods glorious Majesty, in the acting of the least folly, and therefore thou wilt not displease thy best and greatest friend, by yielding to his greatest enemy.

The fourth Remedy

4. *Remedy.*

AGainst this Device of Satan, is, seriously to consider, That there is great danger, yea many times most danger in the smallest sins. *A little leaven leaveneth the whole lump*; if the Serpent wind in his head, he will draw in his whole body after. Greater sins do sooner startle the soul, and awaken and rouse up the

1 Cor. 5. 6.

soul

soul to repentance, than lesser sins do; little sins often slide into the soul, and breed, and work secretly, and undiscernably in the soul, till they come to be so strong, as to trample upon the soul, and to cut the throat of the Soul; there is oftentimes greatest danger to our bodies in the least Diseases, that hang upon us, because we are apt to make light of them, and to neglect the timely use of means for removing of them, till they are grown so strong, that they prove mortal to us: So there is most danger often in the least sins, we are apt to take no notice of them, and to neglect those heavenly helps whereby they should be weakned and destroyed, till they are grown to that strength, that we are ready to cry out, the Medicine is too weak for the Disease; I would pray, and I would hear, but I am afraid that sin is grown up by degrees to such a head, that I shall never be able to prevail over it; but as I have begun to fall, so I shall utterly fall before it, and at last perish in it, unless the power, and free grace of Christ doth act gloriously, beyond my present apprehension, and expectation. The Viper is killed by the little young ones that are nourished and cherished in her belly: So are many men eternally killed and betrayed by the little sins (as they call them) that are nourished in their own bosomes.

Cæsar was stabbed with Bodkins.

Pope *Adrian* was choaked with a *Gnat*.

A *Scorpion* is little, yet able to sting a *Lyon* to death.

A *Mouse* is but little, yet killeth an *Elephant*, if he gets up into his Trunk.

The *Leopard* being great, is poyson'd with a head of Garlick.

The smallest errors prove many times most dangerous.

It is as much Treason to coin pence, as bigger pieces.

One little miscarriage doth in the eyes of the world, overshadow all a Christians Graces, as one cloud doth sometimes overshadow the whole body of the Sun.

I know not, saith one; *whether the maintenance of the least sin, be not worse than the commission of the greatest: for this may be of frailty, that argues obstinacy.* A little hole in the ship sinks it, a small breach in a Sea-bank carries away all before it; a little stab at the heart kills a man, and a little sin, without a great deal of mercy, will damn a man.

The fifth Remedy.

5 *Remedy.*

Melius mori fame quam idolothytis vesci. Aug. *It is better to die with hunger, than to eat that which is offered to Idols.*

AGainst this Device of Satan, is, solemnly to consider, That other Saints have chosen to suffer the worst of Torments, rather than they would commit the least sin, *i. e.* such as the world accounts: so as you may see in *Daniel*, and his companions, that would rather chuse to burn, and be cast to the Lions, than they would bow to the Image that *Nebuchadnezzar* had set up: When this *Pecchaddillo* (in the worlds account) and a hot fiery Furnace stood in competition, that they must either fall into sin, or be cast into the fiery Furnace, such was their tenderness of the honour and glory of God, and their hatred and indignation against Sin, that they would rather burn than sin; they knew that it was far better to burn for their not sinning, than that God and Conscience should raise a hell, a fire in their bosoms for sin.

Many Heathens would rather die, than cozen or cheat one

I have

I have read of that Noble servant of God *Marcus Arethusius*, Minister of a Church in the time of *Constantine*, who in *Constantines* time, had been the cause of overthrowing an Idols Temple; afterwards, when *Julian* came to be Emperour, he would force the People of that place to build it up again; they were ready to do it, but he refused, whereupon, those that were his own people to whom he preached, took him, and stript him of all his cloaths, and abus'd his naked body, and gave it up to the Children, to lance it with their Pen-knives, and then caused him to be put in a Basket, and anointed his naked body with Honey, and set him in the Sun, to be stung with Wasps; and all this cruelty they shew'd, because he would not do any thing towards the building up of this Idol Temple; nay, they came to this, that if he would do but the least towards it, if he would give but a half-penny to it they would save him: But he refused all, though the giving of a half-penny might have saved his life; and in doing this, he did but live up to that Principle that most Christians talk of, and all profess, but few come up to it, *viz.* *That we must chuse rather to suffer the worst of Torments that Men and Devils can invent, and inflict, than to commit the least sin, whereby God should be dishonoured, our Coonsciences*

another, so faithful were they one to another. Will not these rise in Judgment against many Professors in these days, who make nothing of over-reaching one another?

wounded, Religion reproached, and our own souls endangered.

The sixth Remedy

6 *Remedy.* AGainst this Device of Satan, is, seriously to consider, That the Soul is never able to stand under the guilt and weight of the least sin, when God shall set it home upon the soul; the least sin will press and sink the stoutest sinner as low as Hell, when God shall open the eyes of a Sinner, and make him see the horrid filthiness, and abominable vileness that is in sin. What so little, base, and vile creatures as lice or gnats and yet by these little poor creatures, God so plagu'd stout-hearted *Pharaoh*, and all *Egypt*, that fainting under it, they were forced to cry out, *This is the finger of God.* When little creatures, yea the least creatures, shall be arm'd with a power from God, they shall press and sink down the greatest, proudest, aud stoutest Tyrants that breath: So when God shall cast a sword into the hand of a little sin, and arm it against the Soul, the Soul will faint and fall under it. Some, who have but projected adultery, without any actual acting it; and others, having found a trifle, and made no conscience to restore it, knowing by the light of natural conscience, that they did not do as they would be done

Exod. 8. 16. to 19.

The Tyrant *Maximinus*, who had set forth his proclamation engraven in brass for the utter abolishing of Christ, and his Religion, was eaten of *Lice.*

done by; and others that have had ſome unworthy thought of God, have been ſo frighted, amazed, and terrified for thoſe ſins which are ſmall (in mens account) that they have wiſht they had never been; that they could take no delight in any earthly comfort, that they have been put to their wits end, ready to make away themſelves, wiſhing themſelves annihilated.

una guttula malæ conſcientiæ totum mare mundani gaudii abſorbet, i. e. One drop of an evil conſcience ſwallows up the whole Sea of worldly joy *How great a pain, not to be born, comes from the prick of this ſmall thorn?* ſaid one.

Mr. *Perkins* mentions a good man, but very poor, who being ready to ſtarve, ſtole a Lamb, and being about to eat it with his poor Children, (and as his manner was afore meat) to crave a bleſſing, durſt not do it, but fell into a great perplexity of conſcience, and acknowledged his fault to the owner, promiſing payment if ever he ſhould be able.

The ſeventh Remedy

7 Remedy.

AGainſt this Device, is, ſolemnly to conſider, that there is more evil, in the leaſt ſin, than in the greateſt affliction; and this appears as clear as the Sun, by the ſevere dealing of God the Father with his beloved Son, who let all the Vials of his fierceſt wrath upon him, and that for the leaſt ſin, as well as for the greateſt.

Death is the heir of the leaſt ſin; the beſt wages

The wages of ſin is death; of ſin indefinitely, whether great or ſmall. Oh! how ſhould

that the leaſt Sin gives his Souldiers, is death of all ſorts.

In a ſtrict ſenſe, there is no ſin little, becauſe no little God to ſin againſt

ſhould this make us tremble, as much at the leaſt ſpark of luſt, as at hell it ſelf? Conſidering that God the Father would not ſpare his boſom Son, no, not for the leaſt ſin, but would make him drink the dregs of his wrath.

And ſo much for the Remedies that may fence and preſerve our ſouls from being drawn to ſin, by this third device of Satan.

The fourth Device that Satan hath to draw the ſoul to ſin, is,

4 *Device.*

BY preſenting to the ſoul the beſt mens ſins, and by hiding from the ſoul their vertues; by ſhewing the ſoul their ſins, and by hiding from the ſoul their ſorrows, and repentance; as by ſetting before the ſoul the Adultery of *David*, the Pride of *Hezekiah*, the Impatience of *Job*, the Drunkenneſs of *Noah*, the Blaſphemy of *Peter*, &c. and by hiding from the ſoul the tears, the ſighs, the groans, the meltings, the humblings, and repentings of theſe precious ſouls.

Now the Remedies againſt this Device of of the Devil are theſe.

The firſt Remedy

1 *Remedy.*

AGainſt this Device of Satan, is, ſeriouſly to conſider, That the Spirit of

of the Lord hath been as careful to note the Saints riſing by repentance out of ſin, as he hath to note their falling into ſins. *David* falls fearfully, but by repentance he riſes ſweetly, *Blot out my tranſgreſſions, waſh me throughly from my iniquity, cleanſe me from my ſin; for I acknowledge my tranſgreſſions, and my ſin is ever before me. Purge me with Hyſop, and I ſhall be clean, waſh me, and I ſhall be whiter than Snow; deliver me from blood-guiltineſs, O God, thou God of my Salvation.* 'Tis true, *Hezekiah*'s heart was lifted up under the abundance of mercy that God had caſt in upon him, and 'tis as true that *Hezekiah humbled himſelf for the pride of his heart; ſo that the wrath of the Lord came not upon him, nor upon Jeruſalem in the daies of Hezekiah.* 'Tis true, *Job* curſes the day of his birth, and 'tis as true, that he riſes by repentance. *Behold I am vile* (ſaith he) *what ſhall I anſwer thee? I will lay my hand upon my mouth: once have I ſpoken, but I will not anſwer, yea twice, but I will proceed no further. I have heard of thee by the hearing of the ear, but now mine eye ſeeth thee: Wherefore I abhor my ſelf, and repent in duſt and aſhes.* *Peter* falls dreadfully, but riſes by repentance ſweetly, a look of love from Chriſt melts him into tears; he knew that repentance was the key to the Kingdom of Grace. As once his

Job 40. 4, 5. Ch. 42. 5, 6.

Tertullian ſaith, that he was (*nulli rei natus niſi pœnitentiæ*) born for no other purpoſe but to repent.

his faith was so great that he leapt, as it were, into a Sea of waters to come to Christ: So now his Repentance was so great, that he leapt, as it were, into a Sea of tears, for that he had gone from Christ. Some say that after his sad fall, he was ever and anon weeping, and that his face was even furrowed with continual tears. He had no sooner took in poyson, but he vomited it up again, ere it got to the vitals; he had no sooner handled this Serpent, but he turned it into a Rod to scourge his Soul with remorse for sinning against such clear light, and strong love, and sweet discoveries of the heart of Christ to him.

Luther confesses, that before his conversion he met not with a more displeasing word in all his study of Divinity, than *Repent*, but afterward he took delight in the work, (*Pœnitens de peccato dolet & de dolore gaudet*) *To sorrow for his sin, and then to rejoyce in his sorrow.*

Clement notes, that *Peter* so repented, that all his life after, every night when he heard the Cock Crow, he would fall upon his knees, and weeping bitterly, would beg pardon of his sin. Ah Souls! you can easily sin as the Saints, but can you repent with the Saints; many can sin with *David* and *Peter*, that cannot repent with *David* and *Peter*, and so must perish for ever.

Theodoret-hist. l. 4. c. 17.

Theodosius the Emperour, pressing that he might receive the Lords Supper, excuses his own foul fact by *Davids* doing the like, to which *Ambrose* replies, *Thou hast followed David transgressing, follow David repenting, and then think thou of the Table of the Lord.*

The

The ſecond Remedy

2. *Remedy.*

AGainſt this Device of Satan, is, ſolemnly to conſider, That theſe Saints did not make a Trade of ſin; they fell once or twice (and roſe by Repentance) that they might keep the cloſer to Chriſt for ever; they fell accidentally, occaſionally, and with much reluctancy, and thou ſinneſt preſumptuouſly, obſtinately, readily, delightfully, and cuſtomarily; thou haſt by thy making a Trade of Sin, contracted upon thy Soul a kind of curſed neceſſity of ſinning, that thou canſt as well ceaſe to be, or ceaſe to live, as thou canſt ceaſe to ſin; Sin is by cuſtome become as another Nature to thee, which thou canſt not, which thou wilt not lay aſide, though thou knoweſt, that if thou doſt not lay ſin aſide, God will lay thy ſoul aſide for ever; though thou knoweſt, that if ſin and thy ſoul do not part, Chriſt and thy Soul can never meet; if thou wilt make a trade of ſin, and cry out, did not *David* ſin thus, and *Noah* ſin thus, and *Peter* ſin thus? &c. No, their hearts turned aſide to folly one day, but thy heart turns aſide to folly every day; and when they were fallen, they riſe by repentance, and by the actings of faith upon a crucified Chriſt; but thou falleſt, and haſt no ſtrength nor will to riſe, but wallowеſt

The Saints cannot ſin (*Voluntate plena ſed ſemi-plena*) with a whole will but as it were with a half will, an unwilling willingneſs, not with a full conſent, but witha diſſenting conſent.

2 Per. 2. 14. Prov. 4. 16.

Though ſin do (*habitare*) dwell in the

Regenerate, as *Austin* notes, yet it doth not (*regnare*) reign over the regenerate, they rise by repentance.

wallowest in sin, and wilt eternally die in thy sins, unless the Lord be the more merciful to thy soul. Dost thou think, oh Soul! this is good reasoning. Such a one tasted poyson but once, and yet narrowly escaped, but I do daily drink poyson, yet I shall escape. Yet such is the mad reasoning of vain souls. *David* and *Peter*, &c. sinned once foully and fearfully, they tasted poyson but once, and were sick to death; but I taste it daily, and yet shall not taste of eternal death. Remember, oh Souls! that the day is at hand, when self-flatterers will be found self-deceivers, yea, self-murderers.

The third Remedy

3. *Remedy.*

AGainst this Device of Satan, is, seriously to consider, That though God doth not (nor never will) disinherit his people for their sins, yet he hath severely punished his people for their sins. *David* sins, and God breaks his bones for his sin. *Make me to hear joy and gladness, that the bones which thou hast broken may rejoyce. And because thou hast done this, the Sword shall never depart from thy house, to the day of thy death. Though God will not utterly take from them his loving kindness, nor suffer his faithfulness to fail, nor break his Covenant, nor alter the thing that is gone out of his mouth, yet will he visit their transgression*

Psal. 51. 8.

Josephus reports, that not long after the *Jews* had Crucified Christ on the Cross; so many of them

greſſion with a Rod, and their iniquity with ſtripes, Pſal. 89. 30, 35. The Scripture abounds with inſtances of this kind; this is ſo known a truth, among all that know any thing of truth, that to cite more Scriptures to prove it, would be to light a Candle to ſee the Sun at noon.

The *Jews* have a Proverb, *That there is no puniſhment comes upon Iſrael, in which there is not one ounce of the Golden Calf.* Meaning that that was ſo great a ſin, as that in every Plague God remembred it, that had an influence into every trouble that befell them. Every mans heart may ſay to him in his ſufferings, as the heart of *Apollodorus* in the kettle, *I have been the cauſe of this.* God is moſt angry when he ſhews no anger. God keep me from this mercy, this kind of mercy is worſe than all other kind of miſery.

One writing to a dead friend hath this expreſſion, *I account it a part of unhappineſs not to know adverſity, I judge you to be miſerable, becauſe you have not been miſerable.* 'Tis mercy that our affliction is not execution, but a correction: He that hath deſerved hanging, may be glad if he ſcape with a whipping. Gods corrections are our inſtructions, his laſhes our leſſons, his ſcourges our School-maſters, his chaſtiſements our advertiſements; and to note this, both the Hebrews and the Greeks, ex-

were condemned to be crucified, that there were not places enough for Croſſes, nor Croſſes enough for the bodies that were to be hung thereon.

Qui non eſt cruciatus non eſt Chriſtianus, ſaith *Luther*, *There is not a Chriſtian that carries not his Croſs.*

Pſal. 94. 12. Prov. 3. 12, 13 Ob. 6. 13, 16. Iſa. 9.

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expreſs chaſtening and teaching by one and the ſame word (*Muſar, Paideia*) becauſe the latter is the true end of the former, according to that in the Proverb, *Smart makes wit, and vexation gives underſtanding*; whence *Luther* fitly calls affliction, *The Chriſtian Mans Divinity*. So ſaith *Job* (Chap. 33. 16, 19.) *God ſpeaketh once, yea, twice, yet man perceiveth it not in a dream, in a viſion of the night, when deep ſleep falleth upon men, in ſlumberings upon the bed; then he openeth the ears of men, and ſealeth their inſtruction, that he may withdraw man from his purpoſe, and hide pride from man: He keepeth back his ſoul from the pit, and his life from periſhing by the ſword.* When Satan ſhall tell thee of other mens ſins to draw thee to ſin, do thou then think of the ſame mens ſufferings to keep thee from ſin. Lay thy hand upon thy heart, and ſay oh my ſoul! if thou ſinneſt with *David* thou muſt ſuffer with *David*, &c.

Job 30. 8, 9. 10.

Theologium Chriſtianorum.

Afflictiones Benedictiones. Bern.

Afflictions are bleſſings.

The fourth Remedy

4 *Remedy.*

AGainſt this Device of Satan, is, ſolemnly to conſider, that there are but two main ends of Gods recording of the falls of his Saints.

And the one is, to keep thoſe from fainting, ſinking, and deſpair under the burden of their ſins, who fall through weakneſs and infirmity.

And

And the other is, that their falls may be as Land-marks, warn others that stand to take heed lest they fall. It never entred into the heart of God to record his Childrens sins, that others might be encouraged to sin, but that others might look to their standings, and to hang the faster upon the skirts of Christ, and avoid all occasions and temptations, that may occasion the soul to fall, as others have fallen, when they have been left by Christ; the Lord hath made their sins as Land-marks, to warn his people to take heed how they come near those sands and rocks, those snares and baits, that have been fatal to the choicest treasures, to wit, the joy, peace, comfort, and glorious enjoyments of the bravest spirits, and noblest souls that ever sailed through the Ocean of this sinful troublesome world; as you may see in *David*, *Job*, *Peter*, &c. There is nothing in the world that can so notoriously cross the grand end of Gods recording of the sins of his Saints, then for any from thence to take encouragement to sin; and where ever you find such a soul, you may write him Christless, Graceless, a Soul cast off by God, a soul that Satan hath by the hand, and the Eternal God knows whither he will lead him.

I have known a good man said *Bernard*, who when he heard of any that had committed some notorious sin, he was wont to say with himself (*ille hodie & ego cras*) he fell to day, so may I to morrow.

The fifth Device that Satan hath to draw the Soul to sin, is,

5 *Device.*

TO present God to the Soul, as one made up all of mercy: Oh! saith Satan, you need not make such a matter of sin, you need not be so fearful of sin, not so unwilling to sin, for God is a God of mercy, a God full of mercy, a God that delights in mercy, a God that is ready to shew mercy, a God that is never weary of shewing mercy, a God more prone to pardon his people, than to punish his people; and therefore he will not take advantage against the soul; and why then, saith Satan, should you make such a matter of Sin?

Now the Remedies against this Device of Satan, are these.

The first Remedy

1 *Remedy.*

Humanum est peccare, Diabolicum perseverare, & Angelicum resurgere. Aug. *i. e. It is a humane thing to fall into sin, a devilish to persevere therein, and*

IS, seriously to consider, That 'tis the foreſt judgment in the world, to be left to sin upon any pretence whatsoever. Oh! unhappy man; when God leaveth thee to thy self, and doth not resist thee in thy sins; woe, woe to him at whose sins God doth wink: When God lets the way to Hell be a smooth and pleasant way, that is Hell on this side Hell, and a dreadful sign of Gods indignation against

gainſt a man; a token of his rejection, and that God doth not intend good unto him, That is a ſad word, *Ephraim is joyned to Idols, let him alone, he will be uncounſelable and incorrigible, he hath made a match with Miſchief, he ſhall have his belly full of it; he falls with open eyes, let him fall at his own peril.* And that is a terrible ſaying, *So I gave them up unto their own hearts luſts, and they walked in their own counſels.* A Soul given up to ſin, is a Soul ripe for Hell, A Soul poſting to deſtruction. Ah Lord! this mercy I humbly beg, that whatever thou giveſt me up to, thou wilt not give me up to the ways of my own heart; if thou wilt give me up to be afflicted, or tempted, or reproached, *&c.* I will patiently ſit down, and ſay, *'Tis the Lord, let him do with me what ſeems good in his own eyes.* Do any thing with me, lay what burden thou wilt upon me, ſo thou doſt not give me up to the ways of my own heart.

an angelical or ſupernatural to riſe from it.

Pſal. 81. 12. Hoſea 4. 14.

A me, me ſalva Domine, Deliver me, O Lord, from that evil man my ſelf. *Aug.*

The ſecond Remedy.

AGainſt this Device of Satan, is, ſolemnly to conſider, That God is as juſt as he is merciful: as the Scriptures ſpeak him out to be a very merciful God, ſo they ſpeak him out to be a very juſt God; witneſs his caſting the Angels out of Heaven, and his binding them in chains of darkneſs, till the judgment of the great

2. *Remedy.*

2 Pet. 2. 4, 5, 6. God hang'd them up in Gibbets as it were, that others might hear and fear and do no more ſo wickedly.

great day; and witneſs his turning *Adam* out of Paradiſe, his drowning of the old world, and his raining Hell out of Heaven upon *Sodom*; and witneſs all the croſſes, loſſes, ſickneſſes, and diſeaſes that be in the world; and witneſs *Tophet* that was prepared of old; witneſs his *treaſuring up of wrath againſt the day of wrath, unto the revelation of the juſt judgments of God*; but above all, witneſs the pouring forth of all his wrath upon his boſom Son, when he did bear the ſins of his people, and cried out, *My God, my God, why haſt thou forſaken me?*

Mat. 27. 46.

The third Remedy

3 *Remedy.*

AGainſt this Device of Satan, is, ſeriouſly to conſider, That ſins againſt mercy, will bring the greateſt and ſoreſt judgments upon mens heads and hearts. Mercy is *Alpha*, Juſtice is *Omega*. *David* ſpeaking of theſe Attributes, placeth mercy in the fore-ward, and Juſtice in the rere-ward, ſaying, *My Song ſhall be of Mercy and Judgment.* When mercy is deſpiſed, then Juſtice takes the Throne. God is like a Prince, that ſends not his Army againſt Rebels, before he hath ſent his Pardon, and proclaimed it by a Herald of Armes: he firſt hangs out the white flag of mercy; if this wins men in, they are happy for ever; but if they ſtand out, then God will put

Pſal. 101. 1. *Quanto gradus altior, tanto caſus gravior.* The higher we are in dignity, the more grievous is our fall and miſery.

put forth his red flag of Justice and Judgment; if the one is despised, the other shall be felt with a witness.

See this in the *Israelites*; he loved them and chose them, when they were in their blood, and most unlovely; he multiplied them, not by means but by miracle; from seventy souls, they grew in few years, to six hundred thousand, the more they were oppressed, the more they prospered: Like *Camomile*, the more you tread it, the more you spread it; or to a *Palm*-Tree, the more it is pressed, the further it spreadeth: or to fire, the more it is raked the more it burneth; their mercies came in upon them, like *Job*'s Messengers, one upon the neck of another. *He put off their Sackcloth and girded them with gladness, and compassed them about with Songs of deliverance; he carried them on the wings of Eagles, he kept them as the Apple of his eye*, &c. But they abusing his mercy, became the greatest objects of his wrath: as I know not the man that can reckon up their mercies; so I know not the man that can sum up the miseries that are come upon them for their sins; for as our Saviour Propheſied concerning *Jerusalem*, *That a stone should not be left upon a stone*, so it was fulfilled forty years after his Ascension, by *Vespasian* the Emperour, and his Son *Titus*, who having be-

Deus tardus est ad iram, sed tarditatem gravitate pœnæ compensat.
God is slow to anger, but he recompenseth his slowness with grievousness of punishment.

If we abuse mercy to serve our lust, then in *Salvians* phrase, *God will rain Hell out of Heaven, rather than not visit for such sins.*

Vespasian brake into their City at *Cedron*, where they took Christ, on the same feast day that Christ was taken; he whipped them where they whipped Christ; he sold

twenty *Jews* for a penny, as they ſold Chriſt for thirty pence. S. *Andr. Cat.*

Men are therefore worſe, becauſe they ought to be better; and ſhall be deeper in Hell, becauſe Heaven was offered unto them; but they would not.

Ingentia beneficia flagitia, ſupplicia.

Good-turns aggravate unkindneſſes, and mens offences are increaſed by their obligations.

ſieged *Jeruſalem*, the *Jews* were oppreſſed with a grievous Famine, in which their food was old ſhooes, old leather, old hay, and the dung of Beaſts; there died partly of the Sword, and partly of the Famine, eleven hundred thouſand of the poorer ſort; two thouſand in one night were imbowelled, ſix thouſand were burned in a Porch of the Temple, the whole City was ſacked and burnt, and laid levell to the ground, and ninety ſeven thouſand taken Captives, and applyed to baſe and miſerable ſervice, as *Euſebius* and *Joſephus* ſaith. And to this day, in all the parts of the world, are they not the off-ſcouring of the world? None leſs belov'd, and none more abhor'd than they.

And ſo *Capernaum*, that was lifted up to Heaven, was threatned to be thrown down to Hell. No ſouls fall ſo low into Hell (if they fall) as thoſe ſouls that by a hand of mercy are lifted up neareſt to Heaven. You ſlight ſouls that are ſo apt to abuſe mercy, conſider this, That in the Goſpel dayes, the Plagues that God inflicts upon the deſpiſers and abuſers of mercy, are uſually ſpiritual Plagues; as blindneſs of mind, hardneſs of heart, benum'dneſs of conſcience, which are ten thouſand times worſe than the worſt of outward Plagues that can befal you; and therefore though you may eſcape temporal

ral Judgements, yet you ſhall not eſcape ſpiritual Judgment. *How ſhall we eſcape if we neglect ſo great ſalvation?* ſaith the Apoſtle. Oh! therefore, whenever Satan ſhall preſent God to the ſoul, as one made up all of mercy, that he may draw thee to do wickedly, ſay unto him, that ſins againſt mercy will bring upon the ſoul the greateſt miſery, and therefore whatever becomes of thee, thou wilt not ſin againſt mercy, *&c.*

ἀμελήσαντες. Shift off, diſregard.

The fourth Remedy

4. *Remedy.*

AGainſt this Device of Satan, is, ſeriouſly to conſider, That though Gods general mercy be over all his works, yet his ſpecial mercy is confined to thoſe that are Divinely qualified; ſo in *Exod.* 34. 6, 7. *And the Lord paſſed by before me, and proclaimed, the Lord, the Lord God, merciful and gracious, long ſuffering, and abundant in goodneſs and truth, keeping mercy for thouſands, forgiving iniquity, tranſgreſſion, and ſin, and that will by no means clear the guilty,* Exod. 20. 6. *And ſhewing mercy unto thouſands of them that love me, and keep my Commandments,* Pſal. 25. 10. *All the paths of the Lord are mercy and truth, unto ſuch as keep his Covenant, and his Teſtimonies,* Pſal. 32. 10. *Many ſorrows ſhall be to the wicked, but he that truſteth in the Lord, mercy ſhall compaſs him about*

Auguſtus in his ſolemn feaſts gave trifles to ſome but gold to others, that his heart was moſt ſet upon. So God by a hand of general mercy, gives theſe (poor trifles) outward bleſſings to thoſe that he leaſt loves; but his gold, his ſpecial mercy is only towards thoſe that his heart is moſt ſet upon.

about, Psal. 33. 18. *Behold, the eye of the Lord is upon them that fear him, upon them that hope in his mercy*, Psal. 103. 11. *For as the Heaven is high above the Earth, so great is his mercy toward them that fear him*, Vers. 17. *But the mercy of the Lord is from everlasting to everlasting, upon them that fear him.* When Satan attempts to draw thee to sin by presenting God as a God all made up of mercy; oh! then reply, that though Gods general mercy extend to all the works of his hand, yet his special mercy is confined to them that are divinely qualified, to them that love him and keep his Commandments, to them that trust in him, that by hope hang upon him, and that fear him; and that thou must be such a one here, or else thou canst never be happy hereafter; thou must partake of his special mercy, or else eternally perish in everlasting misery, notwithstanding Gods general mercy.

The fifth Remedy

5 *Remedy.* AGainst this Device of Satan, is, solemnly to consider, That those that were once glorious on earth, and are now triumphing in Heaven, did look upon the mercy of God as the most powerful Argument to preserve them from sin, and to fence their souls against sin, and not as an encouragement to sin, *Psal.* 36. 3, 4, 5, 6.

For

For thy loving kindneſs is before mine eyes, and I have walked in thy truth; I have not ſate with vain perſons, neither will I go in with diſſemblers. I have hated the Congregation of evil doers, and will not ſit with the wicked. So *Joſeph* ſtrengthens himſelf againſt ſin, from the remembrance of mercy. *How then can I* (ſaith he) *do this great wickedneſs and ſin againſt God?* Gen. 39. 8. He had fixt his eye upon mercy, and therefore ſin could not enter, though the irons entred into his ſoul; his Soul being taken with Mercy, was uot moved with his Miſtreſſes impudence. Satan knockt oft at the door, but the ſight of mercy would not ſuffer him to anſwer, or open. *Joſeph* like a Pearl in a puddle, keeps his vertue ſtill. So *Paul, Shall we continue in ſin that grace may abound, God forbid; how ſhall we that are dead to ſin, live any longer therein?* There is nothing in the world that renders a man more unlike to a Saint and more like to Satan, than to argue from mercy to ſinful liberty; from Divine goodneſs to Licentiouſneſs; this is the Devils Logick, and in whomſoever you find it, you may write, *This ſoul is loſt.* A man may as truly ſay, the Sea burns, or Fire cools, as that Free grace and mercy ſhould make a ſoul truly gracious to do wickedly. So the ſame Apoſtle, *I beſeech you therefore brethren, by the mercies of God that*

Rom. 6. 1, 2. The ſtone called *Pontaurus*, is of that vertue, that it preſerves him that carries it from taking any hurt by poyſon. The mercy of God in Chriſt to our ſouls, is the moſt precious ſtone or Pearl in the world, to prevent us from being poyſoned with ſin. 1 Joh. 2. 1, 2.

that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. So *John*, *These things I write unto you, that ye sin not.* What was it that he wrote? He wrote, *That we might have fellowship with the Father and his Son*; and that *the blood of Christ cleanseth us from all sin*, and that *if we confess our sin, he is just and faithful to forgive us our sins*; and that *if we do sin, we have an Advocate with the Father, Jesus Christ the righteous.* These choice favours and mercies the Apostle holds forth as the choicest means to preserve the soul from Sin, and to keep at the greatest distance from Sin; and if this won't do it, you may write the man void of Christ and grace, and undone for ever.

The Sixth Device that Satan hath to draw the soul to sin, is,

6 *Device.*

BY perswading the soul, that the work of Repentance is an easie work, and that therefore the soul need not make such a matter of sin. Why? suppose you do sin, saith Satan, 'tis no such difficult thing to return, and confess, and be sorrowful, and beg pardon, and cry, *Lord have mercy upon me*, and if you do but this, God will cut the score, and pardon your sins, and save your souls, *&c.*

By

By this Device Satan draws many a ſoul to ſin, and makes many millions of ſouls ſervants, or rather ſlaves to ſin, *&c.*

Now the Remedies againſt this Device of Satan are theſe that follow.

The firſt Remedy

1 *Remedy*

IS, ſeriouſly to conſider, That Repentance is a mighty work, a difficult work, a work that is above our power. There is no power below that power that raiſed Chriſt from the dead, and that made the world, that can break the heart of a ſinner, or turn the heart of a ſinner; Thou art as well able to melt Adamant, as to melt thine own heart; to turn a flint into fleſh, as to turn thine own heart to the Lord; to raiſe the dead and to make a world, as to repent. Repentance is a flower that grows not in Natures garden. *Can the Æthiopian change his skin, or the Leopard his ſpots? then may ye alſo do good, that are accuſtomed to do evil*, Jer. 13. 23. Repentance is a gift that comes down from above. Men are not born with Repentance in their hearts, as they are born with tongues in their mouths, *Acts* 5. 31. *Him hath God exalted with his right hand, to be a Prince and a Saviour, for to give repentance to Iſrael, and forgiveneſs of ſins.* So in

Fallen man hath loſt (*imperium ſuum*, and *imperium ſui*) the command of himſelf, and the command of the creatures. And certainly he that cannot command himſelf, cannot repent of himſelf.

Da pœnitentiam & poſtea indulgentiam, ſaid dying *Fulgentius*.

in 2 *Tim.* 2. 25. *In meekneſs inſtructing them that oppoſe themſelves, if God peradventure will give them repentance to the acknowledging of the truth.* 'Tis not in the power of any Mortal to repent at pleaſure. Some ignorant deluded ſouls vainly conceit that theſe five words, *Lord have mercy upon me*, are efficacious to ſend them to Heaven: but as many are undone by buying a counterfeit Jewel; ſo many are in Hell by miſtake of their repentance; many reſt in their repentance, though it be but the ſhadow of repentance, which cauſed one to ſay, *Repentance damneth more than ſin.*

It was a vain brag of King *Cyrus*, that cauſed it to be written upon his Tombſtone πάντα ποιεῖν δυνάμενον. *I could do all things*, So could *Paul* too, but it was through Chriſt which ſtrengthned him.

The ſecond Remedy

2 *Remedy.*

AGainſt this Device of Satan, is, ſolemnly to conſider of the nature of true Repentance. Repentance is ſome other thing than what vain men conceive.

Repentance is ſometimes taken in a more ſtrict and narrow ſenſe, for godly ſorrow; ſometimes Repentance is taken in a large ſenſe, for amendment of life. Repentance hath in it three things, *viz.*

The { *Act.* / *Subject.* / *Terms.*

1. The formal *Act* of Repentanc is a changing and converting; 'tis often ſet forth

The Hebrew word for Repentance is תשובה from שוב which ſignifies to return, implying a going back from what a man had done. It notes a turning or converting from one

forth in Scripture by turning. *Turn thou me, and I ſhall be turned*, ſaith *Ephraim*; *After that I was turned, I Repented*, ſaith he, it is a turning from darkneſs to light.

2. The *Subject* changed and converted, is the whole man: 'tis both the ſinners heart and life: firſt his heart, then his life, firſt his perſon, then his practice and converſation, *Waſh ye, make you clean*, there's the change of their perſons; *Put away the evil of your doings from before mine eyes; ceaſe to do evil, learn to do well*, there's the change of their practices: ſo *Caſt away*, (ſaith Ezekiel) *all your tranſgreſſions whereby you have tranſgreſſed*, there's the change of the life; *and make you a new heart and a new Spirit*, there's the change of the heart.

3. The *Terms* of this change and converſion, from which, and to which, both heart and life muſt be changed from all ſin to God. The heart muſt be changed from the ſtate and power of ſin, the life from the acts of ſin, but both unto God, the heart to be under his power in a ſtate of grace, the life to be under his rule in all new obedience, as the Apoſtle ſpeaks, *To open their eyes, and to turn them from darkneſs to light, and from the power of Satan unto God.* So the Prophet *Iſaiah* ſaith, *Let the wicked forſake their ways, and the unrighteous man his thoughts, and let him return*

thing to another, from ſin to God.

The Greeks have two words by which they expreſs the nature of repentance, one is μεταμέλειν which ſignifies to be careful, anxious, ſolicitous after a thing is done; the other word μετάνοια is *reſipiſcentia*, after wit, or afterwiſdom, the minds recovering of wiſdom or growing wiſer after our folly *Ab.* ἄνοια *dementia*, & μετὰ *poſt*, it being the correction of mens folly, & returning *ad ſanam mentem.*

True repentance is a thorow change both of the mind & manners, *Optima & optissima pœnitentia est nova vita*, saith *Luther*, which saying is an excellent saying, Repentance for sin is nothingworth, without repentance fom sin. If thou repentest with a contradictionsaith *Turtultian*) God will pardon thee with a contradiction, if thou repentest & yet continuest in thy sin, God will pardon thee, and yet send thee to hell; there's a pardon with a contradiction. Negative goodness serves no mans turn to save him from the Axe.

return unto the Lord. Thus much of the nature of Evangelical Repentance. Now souls, tell me whether it be such an easie thing to repent, as Satan doth suggest. Besides what hath been spoken, I desire that you will take notice, that Repentance doth include a turning from the most darling sin. *Ephraim* shall say, *What have I to do any more with Idols?* Yea, it is a turning from all sin to God, *Ezek.* 18. 30. *Therefore I will judge you, Oh house of Israel, every of you according to his ways, saith the Lord God: Repent, and turn your selves from your transgressions, so iniquity shall not be your ruin.* *Herod* turn'd from many, but turn'd not from his *Herodias*, which was his ruin. *Judas* turn'd from all visible wickedness, yet he would not cast out that golden Devil Covetousness, and therefore was cast into the hottest place in Hell. He that turns not from every sin, turns not aright from any one sin. Every sin strikes at the honour of God, the Being of God, the Glory of God, the Heart of Christ, the Joy of the Spirit, and the Peace of a mans Conscience; and therefore a soul truly penitent, strikes at all, hates all, conflicts with all, and will labour to draw strength from a crucified Christ to crucifie all. A true Penitent knows neither Father nor Mother, neither right eye, nor right hand, but

but will pluck out the one and cut off the other. *Saul* ſpared but one *Agag*, and that coſt him his ſoul and his Kingdom. Beſides, Repentance is not only a turning from all ſin, but alſo a turning to all good; to a love of all good, to a prizing of all good, and to a following after all good, *Ezek.* 18 21. *But if the wicked will turn from all the ſins that he hath committed, and keep all my Statutes, and do that which is lawful and right, he ſhall ſurely live, he ſhall not die*; that is, only negative righteouſneſs and holineſs, is no righteouſneſs nor holineſs. *David* fulfilled all the will of God, and had reſpect unto all his commandments, and ſo had *Zacharias* and *Elizabeth*. 'Tis not enough that the tree bears not ill fruit; but, *it muſt bring forth good fruit, elſe it muſt be cut down and caſt into the fire.* So 'tis not enough that you are not thus and thus wicked, but you muſt be thus and thus gracious and good, elſe divine Juſtice will put the axe of divine vengeance to the root of your ſouls, and cut you off for ever. *Every tree that bringeth not forth good fruit, is hewed down and caſt into the fire.* Beſides, Repentance doth include a ſenſibleneſs of ſins ſinfulneſs, how oppoſite and contrary 'tis to the bleſſed God: God is light, Sin is darkneſs; God is life, Sin is death, God is Heaven, Sin is Hell; God is beauty, ſin is deformity.

It is ſaid of *Ithacus*, that the hatred of the *Priſcilian* Hereſie, was all the vertue that he had.

The evil ſervant did not riot out his Talent.

Thoſe reprobates, *Mat.* 23. robbed not the Saints, but relieved them not; for this they muſt eternally periſh.

Alſo

Alſo true Repentance includes a ſenſibleneſs of ſins miſchievouſneſs, how it caſt Angels out of Heaven, and *Adam* out of Paradiſe, how it laid the firſt corner ſtone in Hell, and brought in all the curſes, croſſes, and miſeries, that be in the world; and how it makes men liable to all temporal, ſpiritual, and eternal wrath; how it hath made men Godleſs, Chriſtleſs, Hopeleſs, and Heavenleſs.

Further, True Repentance doth include ſorrow for ſin, contrition of heart, it breaks the heart with ſighs and ſobs and groans, for that a loving God and Father is by ſin offended, a bleſſed Saviour afreſh Crucified, and the ſweet Comforter, the Spirit, grieved and vexed.

True repentance is a ſorrowing for ſin, as it is *offenſivum Dei*, *averſivum a Deo*; this both comes from God, and drives a man to God as it did the Church in the *Canticles*, and the Prodigal, *Ezek.* 13. 22, 23.

Again, Repentance doth include, not only a loathing of ſin, but alſo a loathing of our ſelves for ſin; as a man doth not only loath poyſon, but he loaths the very diſh or veſſel that hath the ſmell of the poyſon. So a true penitent doth not only loath his Sin, but he loaths himſelf the veſſel that ſmells of it. So *Ezek.* 29. 43. *And there ſhall ye remember your ways and all your doings, wherein ye have been defiled; and ye ſhall loath your ſelves in your own ſight, for all your evils that ye have committed.* True repentance will work your hearts, not only to loath your Sins, but alſo to loath your ſelves.

Again,

Again, True Repentance doth not only work a man to loath himſelf for his Sins, but it makes him aſhamed of his Sin alſo. *What fruit have ye of thoſe things whereof ye are (now) aſhamed?* ſaith the Apoſtle: So *Ezekiel*, *And thou ſhalt be confounded and never open thy mouth any more, becauſe of thy ſhame, when I am pacified toward thee, for all that thou haſt done, ſaith the Lord God.* When a penitential ſoul ſees his ſins pardoned, the anger of God pacified, and Divine Juſtice ſatisfied; then he ſits down (and bluſhes, as the Hebrew hath it) as one aſhamed. Yea, true Repentance doth work a man to croſs his ſinful ſelf, and to walk contrary to ſinful ſelf, to take a holy revenge upon ſin, as you may ſee in *Paul*, the Jaylor, *Mary Magdalen*, and *Manaſſes*; this the Apoſtle ſhews in 2 *Cor.* 7. 10, 11. *For Godly ſorrow worketh Repentance never to be repented of, but the ſorrow of the world worketh death: For behold the ſelf-ſame thing that ye ſorrowed after a godly ſort, what carefulneſs it wrought in you; yea, what clearing of your ſelves; yea, what indignation; yea, what fear; yea, what vehement deſire; yea, what zeal; yea, what revenge?* Now ſouls, ſum up all theſe things together, and t l me whether it be ſuch an e ſie thing to repent, as Satan would make the ſoul to be-

Quantum diſplicet Deo immunditia peccati, in tantum placet Deo eruheſcentia pœnitentis. Ber. *i. e.* So much the more God hath been diſpleaſed with the blackneſs of ſin, the more will he be pleaſed with the bluſhing of the ſinner. They that do not burn now in zeal againſt ſin, muſt ere long burn in Hell for ſin.

live; and I am confident your heart will answer, that 'tis as hard a thing to repent as 'tis to make a world, or raise the dead.

I shall conclude this second Remedy, with a worthy saying of a precious holy man. *Repentance* (saith he) *strips us stark naked of all the Garments of the old Adam, and leaves not so much as a shirt behind*; in this rotten building it leaves not a stone upon a stone. As the Flood drown'd *Noah's* own Friends and Servants: So must the flood of repenting tears drown our sweetest, and most profitable sins.

The third Remedy

3. *Remedy.*

AGainst this Device of Satan, is, seriously to consider, That Repentance is a continued act, the word repent implies the continuation of it. True Repentance inclines a mans heart to perform Gods Statutes alwaies, even unto the end. A true penitent must go on from Faith to Faith, from strengh to strength, he must never stand still, nor turn back. Repentance is a grace, and must have its daily operation, as well as other graces; true repentance is a continued spring, where the waters of godly sorrow are alwaies flowing, *My sins are ever before me.* A true penitent is often casting his eyes back to the days of his former vanity, and this makes

Anselm in his Meditations confesseth, That all his life was either damnable for sin committed or unprofitable for good omitted, at last

makes him morning and evening to *water his Couch with his tears. Remember not against me the sins of my youth*, saith one blessed penitent; and *I was a Blasphemer, and a persecutor, and injurious*, saith another penitent. Repentance is a continued act of turning, a repentance never to be repented of, a turning never to turn again to folly; a true penitent hath ever something within him to turn from; he can never get near enough to God, no, not so near him as once he was; and therefore he is still turning and turning, that he may get nearer and nearer to him, that is his chiefest good, and his only happiness (*Optimum maximum*) the best, and the greatest; they are every day a crying out, *O wretched men that we are, who shall deliver us from this body of death?* They are still sensible of Sin, and still conflicting with sin, and still sorrowing for Sin, and still loathing of themselves for sin. Repentance is no transient act, but a continued act of the soul; and tell me, O tempted soul! whether it be such an easie thing as Satan would make thee believe, to be every day a turning more and more from sin, and a turning nearer and nearer to God, thy choycest blessedness. A true Penitent can as easily content himself with one act of faith, or one act of love, as he can

concludes (*Quid restat, O peccator, nisi ut in tota vita tua deplores totam vitam tuam*) Oh what then remains, but in our whole life, to lament the sins of our whole life.

'Tis truly said of God, that he is, *Omnia super Omnia.*

content himself with one act of Repentance.

A Jewish Rabbie pressing the practice of Repentance upon his Disciples, exhorting them to be sure to repent the day before they died; one of them replied, that the day of any mans death was very uncertain; *Repent therefore every day* (said the Rabbin) *and then you shall be sure to repent the day before you die.* You are wise and know how to apply it to your own advantage.

The fourth Remedy

4. *Remedy.*

If thou be backward in the thoughts of Repentance be forward in the thoughts of Hell; the flames whereof, only the streams of the penitents eye can extinguish *Tertul.*

AGainst this Device of Satan, is, solemnly to consider, That if the work of Repentance were such an easie work as Satan would make it to be, then certainly so many would not lie roaring and crying out (of wrath and eternal ruine) under the horrors and terrors of conscience, for not repenting; yea, doubtless, so many millions would not go to Hell for not repenting, if it were such an easie thing to Repent. Ah! do not poor souls under horror of conscience, cry out and say, were all this world a lump of gold, and in our hand to dispose of, we would give it for the least dram of true Repentance? and wilt thou say it is an easie thing to repent? When a poor Sinner, whose Conscience is awakened, shall

ſhall judge the exchange of all the world for the leaſt dram of repentance, to be the happieſt exchange that ever Sinner made. Tell me, O ſoul! is it good going to Hell? Is it good dwelling with the devouring fire? with everlaſting burnings? is it good to be for ever ſeparated from the bleſſed and glorious preſence of God, Angels, and Saints? And to be for ever ſhut out from thoſe good things of eternal life, which are ſo many, that they exceed number? ſo great, that they exceed meaſure; ſo precious, that they exceed all eſtimation; we know, 'tis the greateſt miſery that can befall the Sons of men; and would they not prevent this by repentance, if it were ſuch an eaſie thing to repent, as Satan would have it? Well then, do not run the hazard of loſing God, Chriſt, Heaven, and thy ſoul for ever, by hearkning to this Device of Satan, *viz. That it is an eaſie thing to repent, &c.* If it be ſo eaſie, why then doe wicked mens hearts ſo riſe againſt them that preſs the Doctrine of repentance in the ſweeteſt way, and by the ſtrongeſt and the choiceſt Arguments that the Scripture doth afford? And why do they kill two at once: The faithful Labourers name, and their own ſouls, by their wicked words and actings, becauſe they are put upon repenting, which Satan tells them is

Oh how ſhalt thou tear and rend thy ſelf; how ſhalt thou lament fruitleſs repenting? what wilt thou ſay? wo is me, that I have not caſt off the burden of ſin, wo is me that I have not waſhed away my ſpots, but am now pierced with mine iniquities; now have I loſt the ſurpaſſing joy of Angels. *Baſil.*

so easie a thing: surely, were Repentance so easie, wicked men would not be so much enraged, when that Doctrine is by Evangelical considerations prest upon them.

The fifth Remedy

5 *Remedy.*

AGainst this Device of Satan, is, seriously to consider, That to repent of sin is as great a work of grace, as not to sin. By our sinful falls the powers of the Soul are weakned, the strength of grace is decayed, our evidences for Heaven are blotted, fears and doubts in the soul are raised, (will God once more pardon this scarlet sin, and shew mercy to this wretched soul?) and corruptions in the heart are more advantaged and confirmed, and the conscience of a man after falls, is the more inraged, or the more benummed: now for a soul, notwithstanding all this, to repent of his falls, this shews, that 'tis as great a work of grace to repent of sin, as 'tis not to sin. Repentance is the vomit of the soul; and of all Physick, none so difficult and hard as 'tis to vomit; the same means that tends to preserve the soul from sin, the same means works the soul to rise by Repentance, when 'tis fallen into sin. We know the mercy and loving kindnes of God is one special means to keep the soul from sin,

Yet it is better to be kept from sin, than cured of sin by repentance as it is better for a man to be preserved from a disease than to cured of the disease.

sin, as *David* spake, *Thy loving kindness is alwaies before mine eyes, and I have walked in thy truth, and I have not sate with vain persons, neither will I go in with dissemblers. I have hated the Congregation of evil doers, and will not sit with the wicked.* So by the same means the Soul is raised by repentance out of Sin, as you may see in *Mary Magdalen*, who loved much, and wept much, because much was forgiven her, So those in *Hosea*, *Come let us return unto the Lord; for he hath torn, and he will heal; he hath smitten, and he will bind us up. After two days he will revive us, in the third day he will raise us up, and we shall live in his sight*; or, *before his face*, as the Hebrew hath it: *i. e.* in his favour. Confidence in Gods mercy and love, that he would heal them, and bind up their wounds, and revive their dejected spirits, and cause them to live in his favour, was that which did work their hearts to repent, and return unto him. I might further shew you this truth in many other particulars, but this may suffice; only remember this in the general, that there is much of the power of God, and love of God, and faith in God, and fear of God, and care to please God, zeal for the glory of God, requisite to work a man to repentof Sin, as there is to keep a man from Sin; by which

Psal. 26.3,4,5.

Luke 7.37,38, 39, &c.

Hos. 6. 1, 2.

לפניו

2 Cor. 7. 11.

you may eaſily judge, that to repent of ſin is as great a work as not to ſin: And now tell me, oh ſoul! is it an eaſie thing not to ſin? We know then certainly, 'tis not an eaſie thing to repent of ſin.

The ſixth Remedy.

6 *Remedy.* *Beda* tells of a certain great man that was admoniſhed in his ſickneſs to repent; who anſwered, that he would not repent yet; for if he ſhould recover, his Companions would laugh at him; but growing ſicker and ſicker, his friends preſſed him again to repent, but then he told them it was too late; (*Quia jam judicatus ſum & condemnatus*) For now (ſaid he) I am judged and condemned.

AGainſt this Device of Satan, is, ſeriouſly to conſider, That he that now tempts thee to ſin, upon this account, that repentance is eaſie, will ere long, to work thee to deſpair, and for ever to break the neck of thy ſoul, preſent repentance as the difficulteſt and hardeſt work in the world; and to this purpoſe he will ſet thy ſins in order before thee, and make them to ſay, *We are thine, and we muſt follow thee.* Now Satan will help to work the ſoul to look up, and ſee God angry; and to look inward, and to ſee conſcience accuſing and condemning; and to look downwards, and ſee Hells mouth open to receive the impenitent ſoul; and all this to render the work of repentance impoſſible to the Soul; What, ſaith Satan, doſt thou think that that is eaſie which the whole power of Grace cannot conquer, while we are in this world? It is eaſie, ſaith Satan, to turn from ſome outward act of Sin, to which thou haſt been addicted? Doſt thou not remember that thou haſt often complained againſt ſuch and

and ſuch particular ſins, and reſolved to leave them, and yet to this hour thou haſt not, thou canſt not? What will it then be to turn from every ſin? Yea, to mortifie and cut off thoſe ſins, thoſe darling luſts, that are as joynts and members, that be as right hands and right eyes? Haſt thou not loved thy ſins above thy Saviour? Haſt thou not preferred Earth before Heaven? Haſt thou not all along neglected the means of grace? and deſpiſed the offers of grace? and vexed the Spirit of grace? There would be no end. If I ſhould ſet before thee the infinite evils that thou haſt committed, and the innumerable good ſervices that thou haſt omitted, and the frequent checks of thy own Conſcience that thou haſt contemned; and therefore thou mayeſt well conclude, that thou canſt never repent, that thou ſhalt never repent. Now, ſaith Satan, do but a little conſider thy numberleſs ſins, and the greatneſs of thy ſins, the foulneſs of thy ſins, the hainouſneſs of thy ſins, the circumſtances of thy ſins, and thou ſhalt eaſily ſee that thoſe ſins that thou thoughteſt to be but motes, are indeed mountains, and is it not now in vain to repent of them? Surely, ſaith Satan, if thou ſhouldeſt ſeek repentance and grace with tears, as *Eſau*, thou ſhalt not find it; thy glaſs is out, thy Sun is ſet, the door of mercy is ſhut,

As one *Lamachus* a Commander, ſaid to one of his ſouldiers, that was brought before him for a mis-behaviour, who pleaded he would do ſo no more; ſaith he (*Non licet in bello bis peccare.*) No man muſt offend twice in War. So God will not ſuffer men often to neglect the day of grace.

Repentance is a work that must be timely done, or men are utterly undone for ever. *Aut pœnitendum aut pereundum.*

ſhut, the golden Scepter is taken in, and now thou that haſt deſpiſed mercy, ſhalt be for ever deſtroyed by Juſtice; for ſuch a wretch as thou art to attempt repentance, is to attempt a thing impoſſible; 'tis impoſſible that thou, that in all thy life couldſt never conquer one Sin, ſhouldſt maſter ſuch a numberleſs number of Sins; which are ſo near, ſo dear, ſo neceſſary, and ſo profitable to thee, that have ſo long bedded and boarded with thee, that have been old acquaintance and companions with thee; haſt thou not often purpoſed, promiſed, vowed, and reſolved to enter upon the practice of repentance, but to this day couldſt never attain it? Surely 'tis in vain to ſtrive againſt the ſtream, where it is ſo impoſſible to overcome; thou art loſt and caſt for ever; to Hell thou muſt, to Hell thou ſhalt; ah ſouls! he that now tempts you to Sin, by ſuggeſting to you the eaſineſs of Repentance, will at laſt, work you to deſpair, and preſent Repentance as the hardeſt work in all the world, and a work as far above man, as Heaven is above Hell, as light is above darkneſs. O that you were wiſe, to break off your ſins by timely Repentance.

Now the ſeventh Device that Satan hath to draw the Soul to Sin, is,

BY making the Soul bold to venture upon the occaſions of ſin. Saith Satan, You may walk by the Harlots door, though you wont't go into the Harlots bed; you may ſit and ſip with the drunkard, though you won't be drunk with the drunkard, you may look upon *Jezebels* beauty, and you may play and toy with *Dalilah*, though you do not commit wickedneſs with the one, or the other; you may with *Achan* handle the golden wedge, though you do not ſteal the golden wedge, *&c.* 7 *Device.*

Now the Remedies againſt this Device of the Devil, are theſe,

The firſt Remedy

IS, ſolemnly to dwell upon thoſe Scriptures that do expreſly command us to avoid the occaſions of Sin, and the leaſt appearance of evil, 1 *Theſ.* 5. 22. *Abſtain from all appearance of evil*; whatſoever is heterodox, unſound and unſavory, ſhun it, as you would do a Serpent in your way, or poyſon in your meat. 1 *Remedy.*

Epiphanius ſath, That in the old Law, when any dead body was carried by any houſe, they were enjoyn'd to ſhut their doors and windows.

Theodoſius tare the *Arrians* Arguments preſented to him in writing, becauſe he found them repugnant to the Scriptures; and

and *Auſtine* retracted even *Ironies* only, becauſe they had the appearanc of lying.

When God had commanded the *Jews* to abſtain from *Swines* fleſh, they would not ſo much as name it, but in their common talk would call a *Sow* another thing. To abſtain from all appearance of evil, is to do nothing wherein ſin appears, or which hath a ſhadow of ſin. *Bernard* gloſſeth finely, *What ever is of evil ſhew, or of ill report, that he may neither wound Conſcience nor credit*: We muſt ſhun, and be ſhie of the very ſhew and ſhadow of ſin, if either we tender our credit abroad or our comfort at home.

Quicquid eſt male celeraum.

Socrates ſpeaks of two young men that flung away their Belts, when being in an Idols Temple, the luſtrating water fell upon them, deteſting, ſaith the Hiſtorian, the Garment ſpotted by the fleſh.

It was good counſel that *Livia* gave her Husband *Auguſtus*; *It behoveth thee not only not to do wrong, but not to ſeem to do ſo*, &c. So *Jude* 23. *And others ſave with fear, pulling them out of the fire, hating even the Garment ſpotted by the fleſh.* 'Tis a Phraſe taken from legal uncleanneſs, which was contracted by touching the houſes, the veſſels, the garments of unclean perſons. Under the Law men might not touch a menſtruous cloath, nor God would not accept of a ſpotted Peace-offering. So we muſt not only hate, and avoid groſs ſins, but every thing that may carry a ſavour, or ſuſpicion of Sin; we muſt abhor the very ſigns and tokens of

of ſin: So in *Prov.* 5. 8. *Remove thy way far from her, and come not nigh the door of her houſe.* He that would not be burnt, muſt dread the fire; he that would not hear the Bell muſt not meddle with the rope. To venture upon the occaſion of Sin, and then to pray, *lead us not into temptation*, is all one, as to thruſt thy finger into the fire, and then to pray that it might not be burnt. So in *Prov.* 4. 14, 15. you have another command, *Enter not in the path of the wicked, and go not in the way of evil men; avoid it, and paſs not by it, turn from it, and paſs away.* This tripple gradation of *Solomon*, ſheweth with a great emphaſis, how neceſſary it is for men to flee from all appearance of ſin, as the Sea-man ſhuns ſands and ſhelves, and as men ſhun thoſe that have the plague-ſores running upon them: As weeds do endanger the Corn, as bad humours do endanger the blood, or as an infected houſe doth endanger the neighbourhood: ſo doth the company of the bad endanger thoſe that are good; intireneſs with wicked conſorts is one of the ſtrongeſt Chains of Hell, and binds us to a participation of both ſin and puniſhment.

One ſaid, As oft as I have been among vain men, I return'd home leſs a man than I was before.

The ſecond Remedy

2 *Remedy.*

AGainſt this Device of Satan, is, ſolemnly to conſider, That ordinarily

rily there is no Conqueſt over ſin, without the ſoul turns from the occaſion of ſin: 'tis impoſſible for that man to get the Conqueſt of ſin, that playes and ſports with the occaſions of ſin. God will not remove the temptation, except you turn from the occaſion. It is a juſt and righteous thing with God, that he ſhould fall into the pit, that will adventure to dance upon the brink of the pit, and that he ſhould be a ſlave to ſin, that will not flee from the occaſions of ſin. As long as there is fewel in our hearts for a temptation, we cannot be ſecure; He that hath Gunpowder about him had need keep far enough off from ſparkles; to ruſh upon the occaſions of ſin, is both to tempt our ſelves, and to tempt Satan to tempt our Souls 'tis very rare that any ſoul plays with the occaſions of ſin, but that ſoul is inſnared by ſin: 'tis ſeldom that God keeps that ſoul from the acts of ſin, that will not keep off from the occaſions of ſin; he that adventures upon the occaſions of ſin is as he that would quench the fire with Oyle, which is a fewel to maintain it, and increaſe it. Ah ſouls! often remember, how frequently you have been overcome by ſin, when you have boldly gone upon the occaſions of ſin; look back ſouls, to the day of your vanity, wherein you have been as eaſily conquered, as tempted,

The Fable, ſaith, that the Butterfly asked the Owl how ſhe ſhould deal with the fire which had ſindged her wings, who counſels her not to behold ſo much as its ſmoak.

ed, vanquiſhed as aſſaulted, when you have played with the occaſions of ſin; as you would for the future be kept from the acting of ſin, and be made victorious over ſin, oh flee from the occaſions of ſin.

Third Remedy

3. *Remedy.*

AGainſt this Device of Satan, is, ſeriouſly to conſider, That other precious Saints, that were once glorious on earth, and are now triumphing in Heaven, have turned from the occaſion of ſin, as hell it ſelf; as you may ſee in *Joſeph*, Gen. 39. 10. *And it came to paſs, as ſhe ſpake to Joſeph day by day, that he hearkned not unto her, to lie by her, or to be with her.* *Joſeph* was famous for all the four cardinal Vertues, if ever any were; in this one temptation you may ſee his Fortitude Juſtice, Temperance and Prudence, in that he ſhuns the occaſion (for he would not ſo much as be with her.) And that a man is indeed, that he is in a temptation, which is but a tap to give vent to corruption. The *Nazarite* might not only not drink Wine, but not taſte a Grape, or the huſk of a Grape. The *Leper* was to ſhave his hair, and pair his nails. The Devil counts a fit occaſion, half a Conqueſt, for he knows that corrupt nature hath a ſeed-plot for all ſin, which being drawn forth and watred by ſome ſinful occaſion

There are ſtories of Heathens, that would not look upon beauties, leſt they ſhould be enſnared.

Democritus pluckt out his own eyes to avoid the danger of uncleanneſs.

sion is soon set a work to the producing of death and destruction. God will not remove the temptation, till we remove the occasion. A Bird whiles aloft, is safe, but she comes not near the snare without danger; the shunning the occasions of sin renders a man most like the best of men: a soul eminently gracious, dares not come near the train, though he be far off the blow. So *Job* 31. 1. *I made a covenant with mine eyes; why then should I think upon a maid?* I set a watch at the entrance of my senses, that my soul might not by them be infected or endangered. The eye is the window of the soul, and if that should be alwaies open, the soul might smart for it. A man may not look intently upon that, that he may not love intirely. The Disciples were set a gogg, by beholding the beauty of the Temple. 'Tis best and safest to have the eye alwaies fixed upon the highest and noblest objects: as the Mariners eye is fixed upon the Star, when their hand is on the stern. So *David* when he was himself, he shuns the occasions of sin, *Psal.* 26 4, 5. *I have not sate with vain persons, neither will I go in with dissemblers; I have hated the Congregation of evil doers, and will not sit with the wicked.*

Stories speak of some that could not sleep when they thought of the Trophies of

בריתי כרתי
I cut a Covenant.
In making Covenants, it was a custom among the Jews to cut some beast or other in pieces, and so walk between the pieces to signifie, that they desired God to destroy them that should break the Covenant.

of other worthies, that went before them; the higheſt and choiceſt examples are to ſome, and ſhould be to all, very quickning and provoking; and oh! that the examples of thoſe worthy Saints, *David*, *Joſeph*, and *Job*, might prevail with all your ſouls to ſhun and avoid the occaſions of ſin; every one ſhould ſtrive to be like to them in grace, that they deſire to be equal with in glory. He that ſhooteth at the Sun, though he be far ſhort, will ſhoot higher than he that aimeth at a ſhrub; 'tis beſt (and it ſpeaks out much of Chriſt within) to eye the higheſt, and the worthieſt examples.

The fourth Remedy

4. *Remedy.*

AGainſt this Device of Satan, is, ſolemnly to conſider, That the avoiding the occaſions of ſin, is an evidence of grace, and that which lifts up a man above moſt other men in the world. That a man is indeed which he is in temptation, and when ſinful occaſions do preſent themſelves before the ſoul, this ſpeaks out both the truth, and the ſtrength of grace, when with *Lot*, a man can be chaſt in *Sodom*, and with *Timothy* can live temperate in *Aſia*, among the luxurions *Epheſians*; and with *Job* can walk uprightly in the Land of *Uz*, where the people were prophane in their lives; and ſuperſtitious

Plutarch ſaith of *Demoſthenes*, That he was excellent at praiſing the worthy acts of his Anceſtors, but not ſo at imitating them. Oh that this were not applicable to many profeſſors in our times!

ſtitious in their worſhip; and with *Daniel* be holy in *Babylon*; and with *Abraham* righteous in *Chaldea*; and with *Nehemiah*, zealous in *Damaſco*, &c. Many a wicked man is big and and full of corruption, but ſhews it not for want of occaſion; but that man is ſurely good, who in his courſe will not be bad, though tempted by occaſions; a Chriſtleſs ſoul is ſo far from refuſing occaſions when they come in his way, that he looks and longs after them, and rather than he will go without them he will buy them, not only with love or money, but alſo with the loſs of his Soul; nothing but Grace can fence a man againſt the occaſions of ſin, when he is ſtrongly tempted thereunto. Therefore as you would cheriſh a precious Evidence in your own boſomes of the truth and ſtrength of your graces, ſhun all ſinful occaſions.

The eighth Device that Satan hath to draw the ſoul to ſin, is,

8. *Device.* BY repreſenting to the ſoul the outward mercies that vain men enjoy, and the outward miſeries that they are freed from, whilſt they have walked in the ways of ſin. Saith Satan, doſt thou ſee Oh Soul! the many mercies that ſuch and ſuch enjoy that walk in thoſe very ways

ways that thy ſoul ſtartles to think of, and the many croſſes that they are delivered from, even ſuch as makes other men (that ſay they dare not walk in ſuch waies) to ſpend their days in ſighing, weeping, groaning, and mourning; and therefore ſaith Satan, if ever thou wouldſt be freed from the dark night of adverſity, and enjoy the Sun-ſhine of proſperity, thou muſt walk in their waies.

'Twas a weighty ſaying of *Seneca* (*Nihil eſt infelicius eo, cui nil unquam contigit adverſi*) There is nothing more unhappy, than he who never felt adverſity.

By this ſtratagem the Devil took thoſe in *Jer.* 44. 16, 17, 18. *As for the word that thou haſt ſpoken unto us in the name of the Lord, we will not hearken unto thee; but we will certainly do whatſoever thing goeth forth of our mouth, to burn Incenſe unto the Queen of Heaven, and to poure out drink-offerings unto her, as we have done we and our Fathers, our Kings and our Princes in the Cities of Judah and in the ſtreets of Jeruſalem: for then had we plenty of victuals, and were well, and ſaw no evil. But ſince we left off to burn Incenſe to the Queen of Heaven, and to poure out drink offerings unto her, we have wanted all things, and have been conſumed by the ſword, and by the famine.* This is juſt the language of a world of ignorant, prophane, and ſuperſtitious ſouls in *London*, and *England*, that would have made them a Captain to return to Bondage, yea, to that bondage that was worſe than that the *Iſraelites* groaned under

Some of the Heathens would be wicked as their gods were, counting it a diſhonour to their god to be unlike him. *Lactantius.*

'Tis said of one of the Emperours, That *Rome* had no war in his days, because 'twas plague enough to have such an Emperour, You are wise and know how to apply it.

under. Oh! say they, since such and such persons have been put down, and left off, we have had nothing but plundering and taxing, and butchering of men, *&c.* and therefore we will do as we and our Kings, and Nobles, and Fathers have formerly done, for then had we plenty at home, and peace abroad, *&c.* and there was none to make us afraid.

Now the Remedies against this Device of Satan are these that follow.

The first Remedy

1. *Remedy.*

IS, solemnly to consider, That no man knows how the heart of God stands by his hand; his hand of mercy may be towards a man, when his heart may be against that man, as you may see in *Saul* and others. and the hand of God may be set against a man, when the heart of God is dearly set upon a man, as you may see in *Job* and *Ephraim*; the hand of God was sorely set against them, and yet the heart and bowels of God were strongly working towards them; no man knoweth either love or hatred by outward mercy or misery; for all things come alike to all, to the righteous and to the unrighteous; to the good, and to the bad; to the clean and to the unclean, *&c.* the Sun of prosperity shines as well upon brambles

Tully judged the *Jews* Religion to be naught, because they were so often overcome and impoverisht, and afflicted, & the Religion of *Rome* to be right; because the *Romans* prospered and became Lords of the world;

brambles of the Wilderneſs, as fruit trees of the Orchard; the Snow and Hail of adverſity lights upon the beſt Garden as well as the ſtinking dunghils, or the wild waſte. *Ahab*'s and *Joſiah*'s ends concur in the very circumſtances. *Saul* and *Jonathan* though different in their natures, deſerts, and deportments, yet in their deaths they were not divided. Health, wealth, honours, *&c.* croſſes, ſickneſſes, loſſes, *&c.* are caſt upon good men and bad men promiſcuouſly. *The whole Turkiſh Empire is nothing elſe but a cruſt, caſt by Heavens great Houſe-keeper to his dogs.* *Moſes* dies in the Wilderneſs as well as thoſe that murmured. *Nabal* is rich as well as *Abraham*: *Achitophel* wiſe, as well as *Solomon*: and *Doeg* honoured by *Saul*, as well as *Joſeph* was by *Pharaoh*. Uſually the worſt of men have moſt of theſe outward things; and the beſt of men have leaſt of Earth, though moſt of Heaven.

and yet though the *Romans* had his hand, yet the *Jews* had his heart; for they were dearly beloved though ſorely afflicted.

Nihil eſt niſi mica panis Luther.

The ſecond Remedy

2 *Remedy.*

AGainſt this Device of Satan, is, ſeriouſly to conſider, That there is nothing in the world that doth ſo provoke God to be wroth and angry, as mens taking encouragement from Gods goodneſs and mercy to do wickedly. This you may ſee by that wrath that fell upon the old world, and by Gods raining Hell out

of Heaven upon *Sodom* and *Gomorrah*. This is clear in *Jer.* 44. from *verſ.* 20. to *verſ.* 28. the words are worthy of your beſt meditation; oh that they were engraven in all your hearts, and conſtant in all your thoughts! Though they are too large for me to tranſcribe them, yet they are not too large for me to remember them. To argue from mercy to ſinful liberty, is the Devils Logick, and ſuch Logicians do ever walk as upon a mine of Gun-powder, ready to be blown up, no ſuch ſoul can ever avert or avoid the wrath of God. This is wickedneſs at the height, for a man to be very bad, becauſe God is very good; a worſe ſpirit than this is not in Hell. Ah Lord, doth not wrath, yea, the greateſt wrath lie at this mans door? Are not the ſtrongeſt Chains of darkneſs prepared for ſuch a ſoul? To ſin againſt mercy is to ſin againſt humanity, it is beſtial, nay, it is worſe. To render good for evil is Divine, to render good for good is humane, to render evil for evil, is bruitiſh; but to render evil for good, is deviliſh; and from this evil deliver my ſoul, oh God.

Such Souls make God a God of *Clouts*, one that will not do as he ſaith, but they ſhall find God to be as ſevere in puniſhing, as he is to others gracious in pardoning. Good turns aggravate unkindneſſes, & our guilt is increaſed by our obligations.

The third Remedy.

3 *Remedy*

AGainſt this Device of Satan, is, ſolemnly to conſider, That there is no greater miſery in this life, than not to be in miſery; no greater affliction, than not to be afflicted; woe, woe to that ſoul that

that God will not ſpend a rod upon; this is the ſaddeſt ſtroke of all, when God refuſes to ſtrike at all. *Ephraim is joyned to Idols; let him alone. Why ſhould you be ſmitten any more? you will revolt more and more.* When the Phyſician gives over the Patient, you ſay *Ring out his Knell, the man is dead*: So when God gives over a Soul to ſin without controul, you may truly ſay, *This Soul is loſt*, you may ring out his knell, for he is twice dead, and pluckt up by the roots. Freedom from puniſhment is the mother of ſecurity, the ſtep-mother of vertne, the poyſon of Religion, the moth of holineſs and the introducer of wickedneſs: *Nothing* (ſaid one) *ſeems more unhappy to me, than he to whom no adverſity hath happened.* Outward mercies oftimes prove a ſnare to our ſouls. *I will lay a ſtumbling block*, Ezek. 3. 20. *Vatablus* his Note there is, *I will proſper him in all things and not by affliction reſtrain him from ſin.* Proſperity hath been a ſtumbling block, at which millions have ſtumbled and fallen, and broke the neck of their ſouls for ever.

Religio peperit divitias & filia devoravit matrem. Religion brought forth riches, and the daughter ſoon devoured the mother, ſaith *Auguſtine.*

Faciam ut omnia habeant proſpera; calamitatibus eum a peccato non revocabo.

The fourth Remedy.

AGainſt this Device of Satan, is, ſeriouſly to conſider, That the wants of wicked men under all their outward mercy and freedom from adverſity, is far greater than all their outward enjoyments. They have many mercies, yet they

4. Remedy.

want more than they enjoy, the mercies which they enjoy, are nothing to the mercies they want. 'Tis true, they have honours and riches, and pleaſures, and friends, and are mighty in power, their ſeed is eſtabliſhed in their ſight with them, and their off-ſpring before their eyes; *Their houſes are ſafe from fear, neither is the rod of God upon them; They ſend forth their little ones like a flock, and their children dance. They take the Timbrel and Harp, and rejoyce at the ſound of the Organ; they ſpend their daies in wealth, their eyes ſtand out with fatneſs, they have more than heart can wiſh: And they have no bands in their death, but their ſtrength is firm; they are not in trouble as other men,* as *David* and *Job*, ſpeak; yet all this is nothing to what they want. They want intereſt in God, Chriſt, the Spirit, the Promiſes, the Covenant of Grace, and everlaſting Glory; they want acceptation and reconciliation with God; they want Righteouſneſs, Juſtification, Sanctification, Adoption, and Redemption; they want the pardon of ſin, and power againſt ſin, and freedom from the dominion of ſin; they want that favour that is better than life, and that joy that is unſpeakable, and full of glory, and that peace that paſſes underſtanding, and that grace, the leaſt ſpark of which, is more worth than Heaven and Earth:

Men that enjoy all worldly comforts, may truly ſay *Omnes humanæ conſolationes ſunt deſolationes.*

Earth: they want a houſe that hath foundations, whoſe builder and maker is God, they want thoſe riches that periſh not, the glory that fades not, that Kingdom that ſhakes not. Wicked men are the moſt needy men in the world, yea, they want thoſe two things that ſhould render their mercies ſweet, *viz.* The bleſſing of God and content with their condition, and without which, their Heaven is but Hell on this ſide Hell. When their hearts are lifted up, and grown big upon the thoughts of their abundance, if conſcience do's but put in a word, and ſay, 'tis true, here is this and that outward mercy; Oh! but where is an intereſt in Chriſt? Where is the favour of God? Where are the comforts of the Holy Ghoſt? Where are thy Evidences for Heaven? *&c.* This word from conſcience makes the mans countenance to change, his thoughts to be troubled, his heart to be amazed, and all his mercies on the right hand, and left, to be as dead and withered. Ah! were but the eyes of wicked men open to ſee their wants, under their abundance, they would cry out and ſay as *Abſolom* did, *What are all theſe to me ſo long as I cannot ſee the Kings face?* What's honour, and riches, and the favour of Creatures, ſo long as I want the favour of God, the pardon of my ſins, an intereſt in Chriſt, and the hopes

Nec Chriſtus nec cœlum patitur hyperbolem. Neither Chriſt nor Heaven, can be hyperbolized. A Crown of gold cannot cure the headach, nor a velvet ſlipper cannot eaſe the Gout; no more can honour or riches, quiet & ſtill the conſcience. The heart of man is a three-ſquare triangle, which the whole round circle of the world cannot fill (as Mathematicians ſay) but all the corners will complain of emptineſs, & hunger for ſomething elſe.

hopes of glory. O Lord, give me theſe, or I die, give me theſe, or elſe I ſhall eternally die.

The fifth Remedy

5 *Remedy.*

AGainſt this Device of Satan, is, ſolemnly to conſider, That outward things are not as they ſeem, and are eſteemed; they have indeed a glorious outſide, but if you view their inſides, you will eaſily find that they fill the head full of cares, and the heart full of fears; what if the fire ſhould conſume one part of my eſtate? and the Sea ſhould be a grave to ſwallow up another part of my eſtate? what if my ſervants ſhould be unfaithful abroad? and my children ſhould be deceitful at home; Ah! the ſecret fretting, vexing, and gnawing that doth daily, yea hourly attend thoſe mens ſouls, whoſe hands are full of worldy goods.

'Twas a good ſpeech of an Emperour, *You* (ſaid he) *gaze on my purple Robe, and golden Crown; but did you know what cares are under it, you would not take it up from the ground to have it.* 'Twas a true ſaying of *Auguſtine* on the 26. Pſal. *Many are miſerable by loving hurtful things; but they are more miſerable by having them.* It is not what men enjoy, but the Principle from whence it comes, that makes men happy. Much of theſe outward things do uſually cauſe

Multi amando res noxias ſunt miſeri, habendo miſeriores. Auguſt.

cauſe great diſtraction, great vexation, and great condemnation at laſt, to the poſſeſſors of them. If God gives them in his wrath, and do not ſanctifie them in his love, they will at laſt be witneſſes againſt a man, and milſtones for ever to ſink a man, in that day, when God ſhall call men to an account, not for the uſe, but for the abuſe of mercy.

The ſixth Remedy.

AGainſt this Device of Satan, is, ſeriouſly to conſider the end and the deſign of God in heaping up mercy upon the heads of the wicked, and in giving them (a *quietus eſt*) reſt and quiet from thoſe ſorrows and ſufferings that others ſigh under. *David* in *Pſal.* 37. 17, 18, 19, 20. ſhews the end and deſign of God in this; ſaith he, *When I went into the Sanctuary of God, then I underſtood their end: Surely thou didſt ſet them in ſlippery places, thou caſtedſt them down into deſtruction. How are they brought into deſolation as in a moment? They are utterly conſumed with terrors. As a dream when one awaketh, ſo, O Lord, when thou awakeſt, thou ſhalt deſpiſe their Image.* So in *Pſal.* 92. 7. *When the wicked ſpring as graſs, and when all the workers of iniquity do flouriſh, it is that they ſhall be deſtroyed for ever.* Gods

6 Remedy. *Valens* the Roman Emperor fell from being an Emperour to be a foot-ſtool to *Sapor* King of *Perſia* *Dionyſius* King of *Sicily*, fell from his Kingly glory, to be a School-maſter. The brave Queen *Zenobia* was brought to *Rome* in golden chains.

Gods ſetting them up, is but in order to his caſting them down; his raiſing them high, is but in order to his bringing them low. *Exod. 9. 16. And in very deed for this cauſe have I raiſed thee up, for to ſhew in thee my power, and that my name may be declared throughout all the earth. I have conſtituted and ſet thee up as a But-mark*, that I may let fly at thee, and follow thee cloſe with plague upon plague, till I have beaten the very breath out of thy body, and got my ſelf a name, by ſetting my feet upon the neck of all thy pride, power, pomp, and glory. Ah ſouls! what man in his wits would be lifted up, that he might be caſt down, would be ſet higher than others, when 'tis but in order to his being brought down lower than others? There is not a wicked man in the world that is ſet up with *Lucifer*, as high as heaven, but ſhall with *Lucifer* be brought down as low as hell. Canſt thou think ſeriouſly of this, O ſoul! and not ſay, O Lord, I humbly crave that thou wilt let me be little in this world, that I may be great in another world; and low here that I may be high for ever hereafter. Let me be low, and feed low, and live low, ſo I may live with thee for ever, let me now be cloathed with rags, ſo thou wilt cloath me at laſt with thy Robes; let me now be ſet upon a dunghil, ſo I may at laſt be ad-

Valens an Emperour, *Belliſarius* a famous General, *Henry* the fourth, *Bajazet*, *Pytheas*, great *Pompey*, and *William* the Conqueror, theſe from being very high were brought very low; they all fell from great glory and majeſty, to great poverty and miſery,

Da Domine, ut ſic poſſideamus temporalia, ut non perdamus æterna. Bern. Grant us Lord that we may ſo partake of temporal felicity, that we may not loſe eternal

advanced to ſit with thee upon thy Throne. Lord, make me rather gracious, than great; inwardly holy, than outwardly happy; and rather turn me into my firſt nothing, yea, make me worſe than nothing, rather than ſet me up for a time, that thou mayeſt bring me low for ever.

The ſecond Remedy

2 *Remedy.*

AGainſt this Device of Satan, is, ſolemnly to conſider, That God doth often moſt plague and puniſh thoſe, whom others think he doth moſt ſpare and love; that is, God doth plague and puniſh them moſt with ſpiritual judgments (which are the greateſt, the ſoreſt, and the heavieſt) whom he leaſt puniſhes with temporal puniſhments; there are no men on earth ſo internally plagued, as thoſe that meet with leaſt external plagues. Oh! the blindneſs of mind, the hardneſs of heart, the ſearedneſs of conſcience, that thoſe ſouls are given up to, who in the eye of the world are reputed the moſt happy men, becauſe they are not outwardly afflicted and plagued as other men. Ah ſouls! 'Twere better that all the temporal plagues that ever befell the children of men ſince the fall of *Adam*, ſhould at once meet upon your ſouls, than that you ſhould be given up to the leaſt ſpiritual

Pſal. 81. 12.
Pſal. 78. 26, to 31.
Pſal. 106. 15. *He gave them their requeſt, but ſent leaneſs into their ſoul.*
'Tis a heavy plague to have a fat body and a lean ſoul; a houſe full of gold, and a heart full of ſin.

tual plague to the leaſt meaſure of ſpiritual blindneſs, or ſpiritual hardneſs of heart, &c. Nothing will better that man, nor move that man, that is given up to ſpiritual judgments; Let God ſmile or frown, ſtroke or ſtrike, cut or kill, he minds it not, he regards it not; let life, or death, heaven, or hell, be ſet before him, it ſtirs him not; he is mad upon his ſin, and God is fully ſet to do Juſtice upon his ſoul; this mans preſervation is but a reſervation unto a greater condemnation; this man can ſet no bounds to himſelf, he is become a brat of fathomleſs perdition, he hath guilt in his boſome, and vengeance at his back, where-ever he goes; neither Miniſtry, nor miſery, neither miracle nor mercy can mollifie his heart, and if this ſoul be not in Hell on this ſide Hell, who is?

'Tis better to have a ſore, than a ſeared Conſcience. 'Tis better to have no heart than a hard heart; no mind, than a blind mind.

The eighth Remedy

8 *Remedy.*

AGainſt this Device of Satan, is, To dwell more upon that ſtrict account that vain men muſt make for all that good that they do enjoy. Ah! did men dwell more upon that account that they muſt ere long give for all the mercies that they have enjoyed, and for all the favours that they have abuſed, and for all the ſins they have committed, it would make their hearts to tremble, and their lips

In this day men ſhall give an account (*De bonis commiſſis, de bonis*

lips to quiver, and rottenneſs to enter into their bones; it would cauſe their ſouls to cry out, and ſay, Oh! that our mercies had been fewer and leſſer, that our account might have been eaſier, and our torment and miſerie (for our abuſe of ſo great mercy) not greater than we are able to bear. O curſed be the day, wherein the Crown of honour was ſet upon our heads, and the treaſures of this world were caſt into our laps; O curſed be the day wherein the Sun of proſperity ſhin'd ſo ſtrong upon us, and this flattering world ſmil'd ſo much upon us, as to occaſion us to forget God, to ſlight Jeſus Chriſt, to neglect our ſouls, and to put far from us the day of our account.

dimiſſis, de malis commiſſis, de malis permiſſis) of good things committed unto them, of good thing neglected by them, of evil committed by them, and of evils ſuffered by them.

Philip the Third of *Spain*, whoſe life was free from groſs evils, profeſſed, *That he would rather loſe his Kingdom, than offend God willingly*; yet being in the Agonie of death, and conſidering more thorowly of his account he was to give to God, fear ſtruck into him, and theſe words brake from him; *Oh! would to God I had never reigned; O that thoſe years that I have ſpent in my Kingdom, I had lived a ſolitary life in the Wilderneſs! Oh that I had lived a ſolitary life with God! How much more ſecurely ſhould I now have died? How much more confidently ſhould I have gone to the Throne of God? What doth all my glory profit*

In die judicii plus valebit conſciencia pura, quam marſupia plena. Bern.
Then ſhall a good conſcience be more worth than all the worlds good.

profit me, but that I have so much the more torment in my death? God keeps an exact account of every penny that is laid out upon him and his, and that is laid out against him and his; and this in the day of account men shall know and feel, though now they wink, and will not understand. The sleeping of vengeance causeth the over-flowing of sin, and the overflowing of sin causeth the awakening of vengeance; abused mercy will certainly turn into fury; Gods forbearance is no quittance; the day is at hand, when he will pay wicked men for the abuse of old and new mercies; if he seem to be slow, yet he is sure; he hath Leaden heels, but Iron hands, the farther he fetcheth his blow, or draweth his Arrow, the deeper he will wound in the day of Vengeance. Mens actions are all in print in heaven, and God will in the day of account read them aloud in the ears of all the world, that they may all say Amen to that righteous sentence that he shall pass upon all despisers and abusers of mercy.

Hierom still thought that that voice was in his ears (*Surgite mortui & venite ad judicium*) Arise you dead, and come to judgment. As oft as I think on that day, how dothmy whole body quake, and my heart within me tremble.

9 Device.

The ninth Device that Satan hath to draw the Soul to sin, is,

BY presenting to the Soul the crosses, losses, reproaches, sorrows, and sufferings that do daily attend those that walk in the ways of holiness. Saith Satan

tan, do not you ſee that there are none in the world that are ſo vexed, afflicted, and toſſed, as thoſe that walk more circumſpectly and holily than their neighbours; they are a by-word at home, and a reproach abroad; their miſeries come in upon them like *Job*'s Meſſengers, one upon the neck of another, and there is no end of their ſorrows and troubles; therefore ſaith Satan, you were better walk in ways that are leſs troubleſome, and leſs afflicted, though they be more ſinful; for who but a mad man would ſpend his days in ſorrow, vexation, and affliction, when it may be prevented by walking in the ways that I ſet before him?

Now the Remedies againſt this Device of Satan, are theſe.

The firſt Remedy

AGainſt this Device of Satan is, ſolemnly to conſider, That all the afflictions that do attend the people of God, are ſuch as ſhall turn to the profit, and glorious advantage of the people of God; they ſhall diſcover that filthineſs and vileneſs in ſin, that yet the ſoul hath never ſeen. 1 *Remedy.*

It was a ſpeech of a German Divine, in his ſickneſs; *In this Diſeaſe I have learned how great God is, and what the* *Geſner Olevianus.*

evil of ſin is, I never knew to purpoſe what God was before, nor what ſin meant, till now. Afflictions are a Cryſtal glaſs, wherein the ſoul hath the cleareſt ſight of the ugly face of ſin; in this glaſs the ſoul comes to ſee ſin to be but a bitter-ſweet: yea, in this glaſs the ſoul comes to ſee ſin not only to be an evil, but to be the greateſt evil in the world, to be an evil far worſe than hell it ſelf.

Iſa. 1. 15. Chap. 27.8,9.

Again, they ſhall contribute to the mortifying and purging away of their ſins. Afflictions are Gods Furnace, by which he cleanſes his people from their droſs; affliction is a fire to purge out our droſs, and to make vertue ſhine; it is a potion to carry away ill humours, better than all the *Benedictum Medicamentum*, as Phyſician call them, *Aloes* kills worms, colds and froſts do deſtroy vermine; ſo do afflictions the corruptions that are in our hearts. The *Jews* under all the Prophets thundrings, retained their Idols, but after their Babyloniſh Captivity, 'tis obſerved, there have been no Idols found amongſt them.

In times of peace our Armour is ruſty, in time of war 'tis bright.

Joh. 34. 31,32.

Again, Afflictions are ſweet preſervatives to keep the Saints from ſin, which is a greater evil than hell it ſelf: as *Job* ſpake, *Surely it is meet to be ſaid unto God I have born chaſtiſement, I will not offend any more. That which I ſee not teach thou me; if I have done iniquity, I will do no more. Once*

have

have I ſpoken fooliſhly yea, twice, I will do ſo no more. The burnt Child dreads the fire; ah! ſaith the ſoul under the rod, ſin is but a bitter-ſweet, and for the future I intend by the ſtrength of Chriſt, that I will not buy repentance at ſo dear a rate.

Salt brine preſerves from purrefaction, and ſalt marſhes keep the ſheep from the rot: So do afflictions the Saints from ſin.

The Rabbins, to ſcare their Schollars from ſin, were wont to tell them, *That ſin made Gods head ake*; and Saints under the rod have found by woful experience, that ſin makes not only their heads, but their hearts ake alſo.

Auguſtine by wandring out of his way eſcaped one that lay in wait to miſchief him. If afflictions did not put us out of our way, we ſhould many times meet with ſome ſin or other, that would miſchief our precious ſouls.

The ball in the emblem ſaith, *Percuſſa ſurgo*, the harder you beat me down in affliction, the higher I ſhall bound in affection towards heaven and heavenly things.

Again, They will work the Saints to be more fruitful in holineſs *Heb.* 12. 10, 11. *But he afflicts us for our profit, that we might be partakers of his holineſs.* The flowers ſmell ſweeteſt after a ſhower; Vines bear the better for bleeding; the Walnut tree is moſt fruitful when moſt beaten; Saints ſpring and thrive moſt internally, when they are moſt externally afflicted: Afflictions are called by ſome *The mother of Vertue. Manaſſes* his Chain was more profitable to him, than his Crown. *Luther* could not underſtand ſome Scriptures, till he was in affliction. The

Christ-cross is no letter, and yet that taught him more than all the letters in the row. *Gods House of Correction, is his School of Instruction.* All the stones that came about *Stephens* ears, did but knock him closer to Christ the corner-stone, The waves did but lift *Noah's* Ark nearer to Heaven; and the higher the waters grew, the more near the Ark was lifted up to Heaven; Afflictions do lift up the soul to more rich, clear, and full enjoyments of God. *Hos.* 2. 14. *Behold, I will allure her into the wilderness, and speak comfortably to her,* (or rather, as the Hebrew hath it) *I will earnestly* or *vehemently speak to her heart.* God makes afflictions to be but inlets to the souls more sweet and full enjoyment of his blessed self. When was it that *Stephen* saw the Heavens open, and Christ standing at the right hand of God? but when the stones were about his ears, and there was but a short step betwixt him and eternity. And when did God appear in his glory to *Jacob?* but in the day of his troubles when the stones were his pillows, and the ground his bed, and the hedges his Curtains, and the Heavens his Canopy, *Then he saw the Angels of God ascending and descending in their glistering robes.* The Plant in *Nazianzen* grows with cutting; being cut, it flourisheth; it contends with the Axe, it lives by

Schola crucis, Schola lucis.

ודברתי
על----לבב
Vedibbartignal. libbab.

It is reported of *Tiberius* the Emperor, that passing by a place where he saw a Cross lying in the ground upon a marble stone and causing the stone to be digged up, found a great deal of treasure under the Cross.

by dying, and by cutting it grows; ſo do Saints by their afflictions that do befall them, they gain more experience of the power of God ſupporting them, of the wiſdom of God directing them, of the grace of God refreſhing and cheering them, and of the goodneſs of God quieting and quickening of them, to a greater love to holineſs, and to a greater delight in holineſs, and to a more vehement purſuing after holineſs.

So many a precious Saint hath found much ſpiritual and heavenly Treaſure under the croſſes they have met withal.

I have read of a Fountain, that at noonday is cold, and at mid-night it grows warm: ſo many a precious ſoul is cold God-wards, and Heaven-wards, and Holineſs-wards, in the day of proſperity, that grow warm God-wards, and Heaven-wards, and Holineſs-wards, in the midnight of adverſity.

Again, Afflictions ſerve to keep the hearts of the Saints humble and tender, *Lam.* 3. 19, 20. *Remembring my affliction, and my miſery, the wormwood, and the gall; my ſoul hath them ſtill in remembrance, and is humbled in me,* or *bowed down in me*, as the Original hath it. So *David*, when he was under the rod, could ſay, *I was dumb, I opened not my mouth: becauſe thou didſt it.*

יהשוח from שוח

I have read of one, who when any thing fell out proſperouſly, would read over the *Lamentation of Jeremiah*, and that kept

Gregory Nazianzen.

his heart tender, humbled, and low. Prosperity doth not contribute more to the puffing up the soul, than adversity doth to the bowing down of the soul; This the Saints by experience find, and therefore they can kiss and embrace the Cross, as others do the worlds Crown.

Again, they serve to bring the Saints nearer to God, and to make them more importunate, and earnest in prayer with God. *Before I was afflicted I went astray, but now have I kept thy word. It is good for me that I have been afflicted, that I might learn thy Statutes. I will be to Ephraim as a Lyon, and as a young Lyon to the house of Judah. I, even I will tear, and go away, I will take away, and none shall rescue him. I will go and return to my place, till they acknowledge their offence, and seek my face; in their affliction they will seek me early.* And so they did. *Come* (say they) *and let us return unto the Lord, for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two daies he will revive us, in the third day he will raise us up, and we shall live in his sight.* So when God had hedged up their way with thorns, then they say, *I will go and retun to my first husband, for then was it with me better than now,* Ah the joy, the peace, the comfort, the delight, and content that did attend us, when we kept close communion with God, doth be-

Psal. 119. 67, 71.
Hos. 5. 14, 15. Chap. 6, 1, 2.

The more precious odours, and the purest spices are beaten, and bruised, the sweeter scent and savour they send abroad. So do Saints when they are afflicted. Hos. 2, 6, 7.

beſpeak our return to God. *We will return to our firſt husband, for then was it with us better than now.*

When *Tiribazus* a Noble *Perſian*, was Arreſted, he drew out his ſword, and defended himſelf; but when they told him that they came to carry him to the King, he willingly yielded: So, though a Saint, may at firſt ſtand a little out, yet when he remembers, that afflictions are to carrie nearer to God, he yields, and kiſſes the rod. Afflictions are like the prick at the *Nightingales* breaſt, that awakes her, and puts her upon her ſweet and delightful ſinging.

Moſt Men are like a top, that will not go unleſs you whip it, and the more you whip it, the better it goes. You know how to apply it. They that are in adverſity, ſaith *Luther*, do better underſtand Scriptures; but thoſe that are in proſperity, read them as a Verſe in *Ovid*. Bees are kill'd with Honey but quickned with Vinegar.

Again, Afflictions they ſerve to revive and recover decayed graces, they inflame that love that is cold, and they quicken that faith that is decaying, and they put life into thoſe hopes that are withering and ſpirits into thoſe joys and comforts that are languiſhing. *Muſk* (ſaith one) *when it hath loſt its ſweetneſs, if it be put into the ſink amongſt filth, it recovers it.* So do afflictions recover and revive decayed graces. The more Saints are beaten with the hammer of afflictons the more they are made the Trumpets of Gods praiſes, and the more are their graces revived and quickned. Adverſity abaſes the lovelineſs of the world that might entice us; it abates the luſtineſs of the fleſh within,

The honey of prosperity kills our graces, but the vinegar of adversity quickens our graces.

that might incite us to folly and vanity; and it abets the Spirit in his quarrel to the two former, which tends much to the reviving and recovering of decayed graces. Now suppose afflictions and troubles attend the ways of holiness, yet seeing that they all work for the great profit and singular advantage of the Saints, let no soul be so mad, as to leave an afflicted way of holiness, to walk in a smooth path of wickedness.

The second Remedy

2 *Remedy*

AGainst this Device of Satan, is, solemnly to consider, That all the afflictions that do befall the Saints, do only reach their worser part; they reach not, they hurt not their noble part, their best part; all the arrows stick in the Target, they reach not the Conscience. *And who shall harm you, if ye be followers of that which is good?* (saith the Apostle.) That is, none shall harm you; they may thus and thus afflict you, but they shall never harm you.

The Christian Souldier shall ever be Master of the day (*Mori posse, vinci non posse*, said *Cyprian* to *Cornelius*) he may suffer death, but never conquest.

It was the speech of an Heathen, when as by the Tyrant he was commanded to be put into a Mortar, and to be beaten to pieces with an Iron Pestle, he cries out to his Persecutors, *You do but beat the vessel, the case, the husk of Anaxarchus, you do not beat me*; His body was to him but as a case

caſe, a husk, he counted his Soul himſelf, which they could not reach: you are wiſe, and know how to apply it.

Socrates ſaid of his Enemies, *They may kill me, but they cannot hurt me.* So afflictions may kill us, but they cannot hurt us: they may take away my life, but they cannot take away my God, my Chriſt, my Crown.

The third Remedy

3 *Remedy.*

AGainſt this Device of Satan, is, ſeriouſly to conſider, That the afflictions that do attend the Saints in the ways of holineſs, are but ſhort and momentary. *Sorrow may abide for a night, but joy comes in the morning*; this ſhort ſtorm will end in an everlaſting calm, this ſhort night will end in a glorious day, that ſhall never have end. 'Tis but a very ſhort time between grace and glory, between our title to the Crown, and our wearing the Crown, between our right to the heavenly inheritance, and our poſſeſſion of the heavenly inheritance. Fourteen thouſand years to the Lord, is but as one day; what is our life, but a ſhadow, a bubble, a flower, a poſt, a ſpan, a dream? *&c.* yea, ſo ſmall a while doth the hand of the Lord reſt upon us that *Luther* cannot get diminutives enough to extenuate it; for he calls it a very little little croſs that we bear. The Prophet in *Iſaiah* 26. 20. (*to picron mikron*)

There are none of Gods afflicted ones that have not their (*lucida intervalla*) intermiſſions, reſpits, and breathing whiles, under their ſhort and momentary afflictions. When Gods hand is on thy back, let thy hand be on thy mouth for though the affliction be ſharp, it ſhall be but ſhort.

mikron) saith the *indignation* doth not (*transire*) pass, but (*pertransire*) *over pass.* The sharpness, shortness, and suddenness of it is set forth by the travel of a woman, *John* 16. 21. And that is a sweet Scripture, *For ye have need of patience, that after ye have done the will of God, ye might receive the promise. For yet a little while he that shall come, will come, and will not tarry.* (*Tantillum tantillum adhuc pusillum.*) A little, little, little while.

John 16. 21. Heb. 10. 36.

Ἔτι γὰρ μικρὸν ὅσον ὅσον.

When *Athanasius*'s friends came to bewail him, because of his misery and banishment, he said, *It is but a little cloud, and will quickly be gone. 'Twill be but as a day, before God will give his afflicted ones beauty for ashes, the Oyl of gladness for the spirit of heaviness*; before he will turn all your sighing into singing, all your lamentations into consolations, your sack-cloath into silks, ashes into oyntments, and your fasts into everlasting feasts, *&c.*

Nubecula est, cito transibit. Athanasius

The fourth Remedy

4. *Remedy.*

AGainst this Device of Satan, is, seriously to consider, That the afflictions that do befall the Saints are such as proceed from Gods dearest love. *As many as I love, I rebuke and chasten.* Saints, saith God, think not that I hate you, because I thus chide you; he that escapes reprehension, may suspect his adoption.

Austin asketh (*si amatur quomodo infirmatur*) if he God

God had one Son without corruption, but no Son without correction. A gracious ſoul may look through the darkeſt cloud, and ſee a God ſmiling on him. We muſt look through the anger of his correction, to the ſweetneſs of his countenance; and as by the Rain bow we ſee the beautiful Image of the Suns light, in the midſt of a dark and watriſh Cloud.

When *Munſter* lay ſick, and his friends asked him how he did, and how he felt himſelf, he pointed to his ſores and Ulcers (whereof he was full) and ſaid, *Theſe are Gods Gems and Jewels, wherewith he decketh his beſt friends, and to me they are more precious than all the gold and ſilver in the world.* A ſoul at firſt Converſion is but rough-caſt; but God by afflictions doth ſquare and fit, and faſhion it for that glory above, which doth ſpeak them out to flow from precious love; therefore the afflictions that do attend the people of God ſhould be no bar to holineſs, nor no motive to draw the ſoul to ways of wickedneſs.

were beloved, how came he to be ſick? So are wicked men apt to ſay because they know not that correctionsare pledges of our adoption, and badges of our Son-ſhip. God had one Son without ſin, but none without ſorrow.

The fifth Remedy

AGainſt this Device of Satan, is, ſolemnly to conſider, That 'tis our duty and glory not to meaſure afflictions by the ſmart, but by the end. When *Iſrael* was

Exod. 11.

Ezra 1.

was dismissed out of *Ægypt*, 'twas with *gold* and *ear-rings*. So the *Jews* were dismissed out of *Babylon*, with *gifts*, *jewels*, and all necessary *utensils*. Look more at the latter end of a Christian, than the beginning of his affliction: Consider the patience of *Job*, and what end the Lord made with him. Look not upon *Lazarus* lying at *Dives*'s door, but lying in *Abrahams*'s bosom. Look not to the beginning of *Joseph*, who was so far from his dream, that the Sun and Moon should reverence him, that for two years he was cast where he could see neither Sun, Moon nor Stars; but behold him at last made Ruler over *Ægypt*. Look not upon *David*, as there was but a step between him and death, nor as he was envied by some, and slighted and despised by others; but behold him seated in his Royal Throne, and dying in his bed of honour, and his Son *Solomon* and all his glistering Nobles about him. Afflictions they are but as a dark entry into your Fathers house, they are but as a dirty lane to a Royal Palace. Now tell me souls, whether it be not very great madness to shun the ways of holiness, and to walk in the ways of wickedness, because of those afflictions that do attend the ways of holiness.

Afflictions they are but our Fathers Gold-smiths, who are working to adde Pearls to our Crowns.

Tiberius saw Paradise when he walked upon hot burning coals. *Herodotus* said of the *Assyrians*, Let them drink nothing but wormood all their life long: when they die, they shall swim in Honey: You are wise and know how to apply it.

The

The ſixth Remedy

6 *Remedy.*

AGainſt this Device of Satan, is ſeriouſly to conſider, That the deſign of God in all the afflictions that do befall them, is only to try them, 'tis not to wrong them, nor to ruine them, as ignorant ſouls are apt to think. *He knoweth the way that I take, and when he hath tryed me, I ſhall come forth as Gold,* ſaith patient *Job.* So in *Deut.* 8. 2. *And thou ſhalt remember all the way which the Lord thy God led thee theſe forty years in the Wilderneſs, to humble thee, and to prove thee to know what was in thy heart, whether thou wouldſt keep his Commandments or no.* God afflicted them thus, that he might make known to themſelves and others what was in their hearts. When fire is put to green wood, there comes out abundance of watery ſtuff that before appeared not; when the pond is empty, the mud, filth, and toads come to light. The Snow covers many a Dunghil, ſo doth proſperity many a rotten heart. It is eaſie to wade in a warm bath, and every Bird can ſing in a Sun-ſhine day, *&c.* Hard weather tries what health we have; afflictions try what ſap we have, what grace we have. Withered leaves ſoon fall off in windy weather, rotten boughs quickly break with heavy

The King of *Aracam* in *Scaliger*, tries her whom he means to marry, by ſweating; if they be ſweet, then he marries them; if not, then he rejects them: You may eaſily make the Application.

heavy weights, *&c.* You are wise, and know how to apply it.

Dunghils raked, send out a filthy steam, Ointments a sweet perfume; This is applicable to sinners & Saints under the rod.

Afflictions are like pinching frosts, that will search us, where we are most unsound, we shall sooneſt complain, and where most corruptions lie, we shall most shrink. We try Metal by knocking, if it sound well, then we like it: So God tries his by knocking, and if under knocks they yield a pleasant sound, God will turn their night into day, and their bitter into sweet, and their Cross into a Crown; and they shall hear that voice, *Arise and shine, for the glory of the Lord is risen upon thee, and the favours of the Lord are flowing in on thee.*

The Seventh Remedy

7 *Remedy.*

AGainst this Device of Satan, is, solemnly to consider, That the afflictions, wrath and miserie that do attend the ways of wickedness, are far greater and heavier than those are, that do attend the ways of holiness. Oh! the galling, girding, lashing, and gnawing of Conscience that do attend souls in a way of wickedness. *The wicked* (saith *Isaiah*) *are like the troubled Sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace to the wicked, saith my God.* There are snares in all their mer-

Sin oftentimes makes men insensible of the wrath of the Almighty. Sin transforms many a man, as it were into those Bears in *Pliny*, that

cies

cies, and curſes and croſſes do attend all their comforts, both at home and abroad. What is a fine ſuit of cloaths with the Plague in it? and what is a golden Cup when there is poyſon at the bottom? or what is a ſilken ſtocking with a broken leg in it? The curſe of God, the wrath of God, the hatred of God, and the fierce indignation of God do alwaies attend ſinners, walking in a way of wickedneſs. Turn to *Deut.* 28. and read from *verſe* 15. to the end of the Chapter; and turn to *Levit.* 26. and read from *verſ.* 14. to the end of that Chapter; and then you ſhall ſee, how the curſe of God haunts the wicked (as it were a fury) in all his waies. In the City it attends him, in the Country hovers over him; coming in, it accompanies him; going forth, it follows him, and in travel it is his Comrade; it fills his ſtore with ſtrife, and mingles the wrath of God with his ſweeteſt moſels. It is a moth in his Wardrobe, murrain among his Cattle, mildew in the field, rot among ſheep, and oft times makes the fruit of his loyns, his greateſt vexation, and confuſion. There is no ſolid joy, nor laſting peace, nor pure comfort, that attends ſinners in their ſinful ways. There is a ſword of vengeance that doth every moment hang over their heads, by a ſmall thread; and what joy and content can attend ſuch ſouls,

could not be ſtirred with the ſharpeſt prickles: or thoſe fiſhes in *Ariſtotle*, that though they have ſpears thruſt into their ſides, yet they awake not.

Sin brings in ſorrow, and ſickneſs, *&c.* The Rabbins ſay, that when *Adam* taſted the forbidden fruit his head aked.

Sirens are ſaid to ſing curiouſly while they live, but

to roar horribly when they die: So do the wicked.

ſouls, if the eye of Conſcience be but ſo far open, as to ſee the ſword? Ah! the horrours and terrours, the tremblings and ſhakings that attend their ſouls.

The tenth Device that Satan hath to draw the Soul to Sin, is,

10. *Device.*

BY working them to be frequent, in comparing themſelves and their ways with theſe that are reputed or reported to be worſe than themſelves. By this Device the Devil drew the proud Phariſee to bleſs himſelf in a curſed condition; *God I thank thee that I am not as other men are, extortioners, unjuſt, adulterers, or even as this Publican,* &c. Why, ſaith Satan, you ſwear but petty Oaths, as by your faith, and troth, *&c.* but ſuch and ſuch ſwear by wounds and blood; you are now and then a little wanton, but ſuch and ſuch do daily defile and pollute themſelves by actual uncleanneſs, and filthineſs; you deceive and over-reach your neighbours in things that are but as toys and trifles, but ſuch and ſuch deceive and over-reach others in things of greateſt concernment, even to their ruine and undoings, you do but ſit, and chat, and ſip with the drunkard, but ſuch and ſuch ſit, and drink, and are drunk with the drunkard; you are only

only a little proud in heart and habit; in looks and words, *&c.*

Now the Remedies against this Device of the Devil, are these.

The first Remedy

1 *Remedy.*

AGainst this Device of Satan, is, solemnly to consider this, That there is not a greater, nor a clearer Argument to prove a man an hypocrite, than to be quick-sighted abroad and blind at home; *Than to see a mote in another mans eye, and not a beam in his own eye*; than to use spectacles to behold other mens sins, rather than looking-glasses to behold his own; rather to be alwaies holding his finger upon other mens sores, and to be amplifying and aggravating other mens sins, than mitigating of his own, *&c.*

History speaks of a kind of witches, that stirring abroad would put on their eyes, but returning home they boxed them up again. So do Hypocrites.

The second Remedy

2 *Remedy.*

AGainst this Device of Satan, is, To spend more time in comparing of your internal and external actions with the Rule, with the word, by which you must be judged at last; than in comparing of your selves with those that are worse than your selves. That man that comparing his self with others that are worse

The nearer we draw to God and his word, the more rottenness we shall find in our

bones. The more any man looks into the body of the Sun, the less he seeth when he looks down again. It is said of the *Basiliske*, That if he look into a glass, he presently dieth. So will sin, and a sinner (in a spiritual sense) when the soul looks into the Word which is Gods glass, *&c.*

than himself, may seem (to himself and others) to be an Angel; yet comparing himself with the word, may see himself to be like the Devil, yea, a very Devil. *Have not I chosen twelve, and one of you is a Devil?* Such men are like him, as if they were spit out of his mouth.

Satan is called *The God of this World*, because, as God at first did but speak the word, and it was done: so, if the Devil doth but hold up his finger, give the least hint, they will do his will, though they undo their souls for ever. Ah! what monsters would these men appear to be, did they but compare themselves with a righteous Rule, and not with the most unrighteous men; they would appear to be as black as Hell it self.

The third Remedy.

3 *Remedy.*

As in Heaven one is more glorious than another: So in Hell, one shall be more miserable than another. *August.*

AGainst this Device of Satan, is, seriously to consider, That though thy sins be not as great as others, yet without sound repentance on thy side, and pardoning mercy on Gods, thou wilt be as certainly damned as others, though not equally tormented with others. What though Hell shall not be so hot to thee as others, yet thou must as certainly to Hell as others, unless the glorious grace of God shines forth upon thee in the face of Christ

Chriſt. God will ſuit mens puniſhments to their ſins, the greateſt ſins ſhall be attended with the greateſt puniſhments, and leſſer ſins with leſſer puniſhments; alaſs! what a poor comfort will this be to thee when thou comeſt to die, to conſider, that thou ſhalt not be equally tormented with others, yet muſt be for ever ſhut out from the glorious preſence of God, Chriſt, Angels, and Saints, and from thoſe good things of eternal life, that are ſo many, that they exceed number, ſo great, that they exceed meaſure; ſo precious, that they exceed eſtimation. Sure it is, that the tears of Heaven are not ſufficient to bewail the loſs of Heaven; the worm of grief gnaws as painful, as the fire burns. If thoſe ſouls, *Acts* 20. wept, becauſe they ſhould ſee *Pauls* face no more, how deplorable is the eternal deprivation of the beatifical Viſion?

The gate of Indulgence, the gate of Hope, the gate of Mercy, the gate of glory, the gate of Conſolation, and the gate of Salvation, will be for ever ſhut againſt them, *Mat.* 25. 10,

But this is not all, thou ſhalt not be only ſhut out of Heaven, but ſhut up in Hell for ever; not only ſhut out from the preſence of God and Angels, *&c.* but ſhut up with Devils and damned ſpirits for ever; not only ſhut out from thoſe ſweet, ſurpaſſing, unexpreſſible, and everlaſting pleaſures that be at Gods right hand, but ſhut up for ever under thoſe torments that are eaſeleſs, remedileſs, and endleſs. Ah ſouls! were it not ten thouſand times bet-

'Twas a good ſaying of *Chryſoſtome*, ſpeaking of Hell (*Ne quæramus ubi ſit, ſed quomodo illam fugiamus*) let us not ſeek where it is, but how we ſhall eſcape it.

ter for you to break off your sins by repentance, than to go on in your sins, till you feel the truth of what now you hear?

Surely one good means to escape hell, is to take a turn or two in hell, by our daily Meditations.

The God of *Israel* is very merciful; ah that you would repent and return, that your souls might live for ever! Remember this, grievous is the torment of the damned, for the bitterness of the punishments, but most grievous for the eternity of the punishments. For to be tormented without end, this is that which goes beyond the bounds of all desperation; ah! how do the thoughts of this make the damned to roar and cry out for unquietness of heart, and tear their hair, and gnash their teeth, and rage for madness, that they must dwell in everlasting burnings for ever?

The eleventh Device that Satan hath to draw the Soul to Sin, is,

11. *Device.*

BY polluting and defiling the souls, and judgments of men with such dangerous errours, that do in their proper tendency tend to carry the souls of men to all looseness and wickedness, as woful experience doth abundantly evidence. Ah! how many are there filled with these, and such like Christ-dishonouring, and soul-undoing Opinions, *viz. That Ordinances are poor, low, carnal things*

things, and not only to be lived above, but without alſo. That the Scriptures are full of fallacies and uncertainties, and no further to be heeded than they agree with that Spirit that is in them. That 'tis a poor low thing, if not Idolatry too, to worſhip God in a mediator. That the Reſurrection is already paſt. That there was never any ſuch man or perſon as Jeſus Chriſt; but that all is an Allegory and it ſignifies nothing but light and love and ſuch good frames born in men. That there's no God, nor Devil, Heaven, nor Hell, but what is within us. That there is no ſin in the Saints, they are under no Law but that of the Spirit, which is all freedom. That ſin and grace are equally good, and agreeth to his will. With a hundred other horrid opinions, which hath cauſed wickedneſs to break in as a flood among us, *&c.*

Now the Remedies againſt this Device of Satan are thoſe that follow.

The firſt Remedy

AGainſt this Device of Satan, is, ſolemnly to conſider, That an erroneous vain mind is as odious to God, as a vicious life. He that had the Leproſie in his head, was to be pronounced utterly unclean, Groſs errours make the heart

1 *Remedy.*

A blind eye is worſe than a lame foot. Lev. 13. 44.

foolish, and render the life loose, and the soul light in the eye of God. Errour spreads and frets like a gangreen, and renders the soul a Leper in the sight of God.

The breath of the erronious is infectious; and like the dogs of *Congo* they bite, though they bark not.

It was Gods heavy and dreadful plague upon the *Gentiles*, to be given up to a mind void of Judgement, or an injudicious mind, or a mind rejected, disallowed, abhorred of God; or a mind that none have cause to glory in, but rather to be ashamed of. I think that in these daies God punisheth many mens former wickednesses, by giving them up to soul-ruining errours. Ah Lord! this mercy I humbly beg, that thou wouldst rather take me into thine own hand, and do any thing with me, than give me up to those sad errours, to which thousands have married their souls, and are in a way of perishing for ever.

Through animosity to persist in errour, is diabolical; it were best that we never erred, next to that, that we amended our errour.

The second Remedy

2. *Remedy.*

AGainst this Device of Satan, is, To receive the Truth affectionately, and let it dwell in your souls plenteously; when men stand out against the Truth, when Truth would enter, and men bar the door of their souls against Truth, God in Justice gives up such souls to be deluded and deceived by errour, to their e-

The greatest sinners are sure to be the greatest sufferers.

ternal

ternal undoing, 2 *Thes.* 2. 10, 11, 12. *Because they received not the love of the truth, that they might be saved, God shall send them strong delusions* (or as the Greek hath it, *The efficacy of errour.*) *That they should believe a lie. That they all might be damned, who believed not the truth, but had pleasure in unrighteousness.* Ah sirs! as you love your souls, do not tempt God, do not provoke God, by your withstanding Truth, and out facing Truth, to give you up to believe a lie, that you may be damned. There are no men on earth so fenc'd against errour, as those are that receive the Truth in the love of it. Such Souls *are not easily tossed too and fro, and carried about with every wind of doctrine, by the slight of men, and cunning craftiness, wherein they lie in wait to deceive.* 'Tis not he that receives most of the Truth into his head, but he that receives most of the truth affectionately into his heart, that shall enjoy the happiness of having his judgment sound, and clear, when others shall be deluded and deceived by them, who make it their business to infect the judgements, and to undo the souls of men.

ἐνεργείαν πλάνης.

Eph. 4. 14. ἐν τῇ κυβείᾳ Gr. signifies cogging with a Die; such slights as Cheaters and false gamesters use at Dice.

Ah souls! as you would not have your judgments polluted and defiled with errour, *Let the word of the Lord*, that is more precious than Gold, yea than fine

Col. 3. 16. ἐνοικείτω, i. e. Indwell in you as an ingrafted word

Gold, *dwell plenteouſly in you.* 'Tis not the hearing of Truth, nor the knowing of Truth, nor the commending of Truth, nor the talking of Truth, but the in-dweling of Truth in your ſouls, that will keep your judgments chaſt and ſound, in the midſt of all thoſe gliſtering errours that betray many ſouls into his hands, that can eaſily *transform himſelf into an Angel of light*, that he may draw others to lie in Chains of darkneſs with him for ever. Oh! let not the word be a ſtranger, but make it your choiceſt familiar; then will you be able to ſtand in the day, wherein many ſhall fall on your right hand, and on your left, by the ſubtilty of thoſe that ſhall ſay, *Loe here is Chriſt, or loe there is Chriſt.*

incorporated into your ſouls, ſo concocted and digeſted by you, as that you turn it into a part of your ſelves.

They muſt needs erre that know not Gods ways; yet can they not wander ſo wide, as to miſs of hell.

There was more wit than grace in his ſpeech that counſelled his friends, *Not to come too nigh unto Truth, leſt his teeth ſhould be beaten out with its heels.* Ah ſouls! if truth dwell plenteouſly in you, you are happy, if not, you are unhappy under all your greateſt felicity.

Veritas vincit Truth (at laſt) triumphs.

It is with Truth (ſaith *Melanchon*) *as 'tis with holy water, every one praiſed it, and thought it had ſome rare vertue in it, but offer to ſprinkle them with it, and they will ſhut their eyes, and turn away their faces from it.*

Veritas ſtat in aperto Campo. Truth ſtands in the open fields, I, and it makes thoſe ſouls ſtand in whom it dwells, when others fall as ſtars from Heaven.

The

The third Remedy

3 *Remedy*

AGainſt this Device of Satan, is, ſolemnly to conſider, That Errour makes the owner to ſuffer loſs. All the pains and labour that men take to defend and maintain their errours, to ſpread abroad, and infect the world with their errours, ſhall bring no profit, nor no comfort to them in that day, wherein *every mans work ſhall be made manifeſt, and the fire ſhall try it, of what ſort it is*, as the Apoſtle ſhews, in that remarkable Scripture, 1 *Cor.* 3. 11, 12, 13, 14, 15. Ah that all thoſe that riſe early, and go to bed late, that ſpend their time, their ſtrength, their ſpirits, their all, to advance and ſpread abroad God-diſhonouring, and ſoul-undoing Opinions, would ſeriouſly conſider of this, That they ſhall loſe all the pains, coſt, and charge that they have been, or ſhall be at, for the propagating of errour; and if they are ever ſaved, it ſhall be by fire, as the Apoſtle there ſhews. Ah ſirs! is it nothing to lay out your money for that which is not bread? and your ſtrength for that which will not, which cannot profit you in the day that you muſt make up your account; and all your works muſt be tried by fire. Ah! that ſuch ſouls would now at laſt,

Errour as a glaſs is bright, but brittle, and cannot indure the hammer, or fire, as gold can, which though rub'd, or melted, remains firm and orient.

buy

Buy the truth, and ſell it not. Remember, you can never over-buy it, whatſoever you give for it; you can never ſufficiently ſell it, if you ſhould have all the world in exchange for it.

Major fuit cura Cæſari libellorum quam purpuræ.

It is ſaid of *Cæſar, that he had greater care of his Books, than of his Royal Robes*; for ſwimming through the waters to eſcape his Enemies, he carried his Books in his hand above the waters, but loſt his Robes. Ah! what are *Cæſars* Books to Gods Books? Well, remember this, that one day, yea, one hour ſpent in the ſtudy of Truth, or ſpreading abroad of Truth, will yield the ſoul more comfort and profit, than many thouſand years ſpent in the ſtudy and ſpreading abroad of corrupt and vain opinions, that have their riſe from Hell, and not from Heaven: from the god of this world, and and not from that God that ſhall at laſt judge this world, and all the corrupt opinions of men.

The fourth Remedy

4 *Remedy.*

AGainſt this Device of Satan, is, To hate, reject, and abominate all thoſe Doctrines and Opinions that are contrary to godlineſs, and that open a door to prophaneſs, and all ſuch doctrines and opinions that require men to hold forth a ſtrictneſs, above what the

One old piece of Gold, is worth a thouſand new Counters; and

the Scripture requireth: And all such doctrines and opinions „ that do advance and lift up corrupted nature, to the doing of supernatural things, which none can do, but by that supernatural power that raised Christ from the grave: And such opinions, that do list our own righteousness, in the room of Christs righteousness; that place good works in the Throne of Christ, and makes them Co-partners with Christ, *&c.* And all those opinions and doctrines, that do so set up, and cry up Christ and his righteousness, as to cry down all duties of holiness and righteousness: and all those doctrines and opinions, that do make the glorious and blessed priviledges of believers in the days of the Gospel, to be lesser, fewer, and weaker, than they were in the time of the Law. Ah! did your souls arise with a holy hatred, and a strong indignation against such doctrines & opinions, you would stand when others fall, and you would shine as the Sun in his glory, when many, that were once as shining Stars may go forth as stinking snuffs.

one old truth of God is more worth than a thousand new errours. True hearted is εἰς ταγρυῆ, to the whole kind, 'Tis said to frown upon one erronr and smile upon another.

Gideon had seventy Sons, and but one Bastard, and yet that Bastard destroyed all the rest Judges 8. 13. One turn may bring a man quite out of the way.

The fifth Remedy

AGainst this Device of Satan, is, To hold fast the Truth. As men take no hold on the Arm of flesh, till they let go

5. *Remedy.*

Jer. 17. 5.

go the arm of God: ſo men take no hold on errour, till they have let go their hold of Truth; therefore hold faſt the Truth. 2 Tim. 1. 13. Titus 1. 9. Truth is thy Crown, hold faſt thy Crown, and let no man take thy Crown from thee. Hath not God made Truth ſweet to thy ſoul, yea, *ſweeter than the Honey, or the Honey comb?* and wilt not thou go on to Heaven, feeding upon Truth, that heavenly Honey-comb? as *Sampſon* did of his Honey-comb. Ah ſouls! have you not found Truth ſweetning your ſpirits, and cheering your Spirits, and warming your ſpirits, and raiſing your ſpirits, and corroborating your ſpirits? have not you found Truth a guide to lead you, a ſtaff to uphold you, a Cordial to ſtrengthen you, and a Plaiſter to heal you? And will not you hold faſt the Truth? Hath not Truth been your beſt friend in your worſt days? Hath not Truth ſtood by you, when friends have forſaken you? Hath not Truth done more for you, than all the world could do againſt you; and will you not hold faſt the Truth? Is not Truth your right eye, without which you cannot ſee for Chriſt? And your right hand, without which you cannot do for Chriſt? And your right foot, without which you cannot walk with Chriſt? And will you not hold faſt Truth? Oh! hold faſt the Truth in your judgments, and underſtandings,

The Prieſts of *Mercury* when they eat their figgs and hony, cryed out (γλυκὴ ἡ ἀλήθεια) ſweet is Truth.

It is with Truth, as with ſome plants which live

dings, in your wills and affections, in your profeſſion and converſation.

Truth is more precious than Gold, or Rubies, *and all the things thou canſt deſire, are not to be compared to her.* Truth is that heavenly glaſs, wherein we may ſee the luſtre and glory of divine wiſdom, power, greatneſs, love, and merciſulneſs. In this glaſs you may ſee the face of Chriſt, the favour of Chriſt, the riches of Chriſt, and the heart of Chriſt, beating and working ſweetly towards your ſouls. Oh! let your ſouls cleave to Truth, as *Ruth* did to *Naomi*, and ſay, *I will not leave Truth, nor return from following after Truth; but where Truth goes, I will goe, and where Truth lodgeth, I will lodge, and nothing but death ſhall part Truth and my ſoul.* What *John* ſaid to the Church of *Philadelphia*, I may ſay to you; *Hold faſt that which thou haſt, that no man take thy Crown.* The Crown is the top of Royalties; ſuch a thing is Truth, *Let no man take thy Crown. Hold faſt the faithful word*, as *Titus* ſpeaks. You were better let go any thing than Truth, you were better let go your honours, and riches, your friends, and pleaſures, and the worlds favours, yea, your neareſt and deareſt relations, I, your very lives, than to let go Truth. Oh! keep the Truth, and Truth will keep you ſafe and happy for ever.

and thrive but in warm climates.

Ruth 1. 15, 16.

Though I cannot diſpute for the truth, yet I can die for the truth, ſaid that bleſſed Martyr.

Tit. 1. 9. Ἀντεχόμενος Hold faſt as with tooth and nail, againſt theſe that would ſnatch it from us.

Bleſſed

Bleſſed are thoſe ſouls that are kept by Truth.

The ſixth Remedy.

AGainſt this Device of Satan, is, To keep humble; Humility will keep the ſoul free from many darts of Satans caſting, and erronious ſnares of his ſpreading. As low Trees and ſhrubs are free from many violent guſts and blaſts of Wind, which ſhake and rend the taller Trees; ſo humble ſouls are free from thoſe guſts and blaſts of errour, that rend and tear proud lofty ſouls. Satan and the world have leaſt power to faſten errours upon humble ſouls. The God of Light and Truth delights to dwell with the humble; and the more Light and Truth dwells in the ſoul, the further off darkneſs and errour will ſtand from the ſoul. The God of grace pours in grace into humble ſouls, as men pour liquor into empty veſſels; and the more grace is poured into the ſoul, the leſs ereour ſhall be able to over power the ſoul, or to infect the ſoul.

That's a ſweet word in *Pſalm* 25. 9. *The meek* (or, *the humble*) *will he guide in judgment, and the meek will he teach his way.* And cerainly, ſouls guided by God, and taught by God, are not eaſily drawn

6 Remedy. I have read of one, who ſeeing in a viſion many ſnares of the Devil ſpread upon the earth, he ſate down mourning, and ſaid within himſelf (*Quis pertranſiet iſta*) who ſhall paſs thorow theſe? whereunto he heard a voice anſwering (*humilitas pertranſiet*) humility ſhall paſs thorow them.

Pſal. 25. 9. ענוים ענה *Gnanavim*, from *Gnanah*,

drawn aſide into ways of errour. Oh! take heed of ſpiritual pride; pride fills our fancies, and weakens our graces, and makes room in our hearts for errour. There are no men on earth ſo ſoon entangled, and ſo eaſily conquered by errour, as proud ſouls. Oh! 'tis dangerous to love to be wiſe above what is written; to be curious, and unſober in your deſire of knowledge, and to truſt to your own capacities and abilities, to undertake to pry into all ſecrets, and to be puft up with a carnal mind. Souls that are thus a ſoaring up, above the bounds and limits of humility, uſually fall into the very worſt of errours, as experience doth daily evidence.

which ſignifies the humble or afflicted.

The high Tide quickly ebbs, and the higheſt Sun is preſently declining. You know how to apply it.

The proud ſoul is like him that gazed upon the Moon, but fell into the pit.

The ſeventh Remedy

AGainſt this Device of Satan, is, ſolemnly to conſider, The great evils that errours have produced. Errour is a fruitful Mother, and hath brought forth ſuch monſtrous Children, as hath ſet Towns, Cities, and Nations on fire. Errour is that whoriſh Woman, *that hath caſt down many, wounded many, yea, ſlain many ſtrong men, and many great men, and many learned men, and many profeſſing men* in former times, and in our time, as is too evident to all that are not much left of God

7 Remedy.

Errours in conſcience produce many great evils, not only (*ad intra*) in mens own ſouls, but alſo (*ad extra*) in humane affairs

God, destitute of the Truth, and blinded by Satan. Oh the graces that errour hath weakened, and the sweet joys and comforts that errour hath clouded, if not buried! Oh the hands that errour hath weakned, the eyes that errour hath blinded, the judgments of men that errour hath perverted, the minds that errour hath darkned, the hearts that errour hath hardned, the affections that errour hath cooled, the consciences that errour hath seared, and the lives of men that errour hath polluted! Ah souls! can you solemnly consider of this, and not tremble more at errour, than at Hell it self? *&c.*

The twelfth Device that Satan hath to draw the soul to sin, is,

12 *Device.* TO affect wicked company, to keep wicked society; and oh! the horrid impieties and wickedness that Satan hath drawn men to sin, by working them to sit and associate themselves with vain persons.

Now

Now the Remedies against this Device of the Devil, are these.

The first Remedy.

AGainst this Device of Satan, is, To dwell (till your hearts be affected) upon those Commands of God that do expressly require us to shun the society of the wicked, *Ephes.* 5. 11. *And have no fellowship with the unfruitful works of darkness, but rather reprove them.* Proverbs 5. 14, 15 16. *Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it and pass away,* 1 *Cor.* 5. 9, 10, 11. 2 *Thes.* 3. 6. *Prov.* 1. 10. *to* 15. Turn to these Scriptures, and let your souls dwell upon them, till a holy indignation be raised in your souls against sellowship with vain men. *God will not take the wicked by the hand*, as *Job* speaks; why then should you? Gods commands are not like those that are easily reversed, but they are like those of the *Medes*, that cannot be changed. If these commands be not now observed by thee, they will at last be witness against thee, and mil-stones to sink thee, in that day that Christ shall judge thee.

1 *Remedy.*

Non parentum aut majorum authoritas sed Dei docebit imperium. Jer. The Commands of God must outweigh all authority and example of men.

The second Remedy

2 *Remedy.*

Euſebius reports of *John* the Evangeliſt, that he would not ſuffer *Cerinthus* the Heretick, in the ſame bath with him, leſt ſome judgment ſhould abide them both *Euſeb. l.*3. *cap.* 25. A man that keepeth ill company, is like him that walketh in the Sun, tanned inſenſibly.

Prov. 13. 20.

AGainſt this Device of Satan, is, ſeriouſly to conſider, That their company is very infectious and dangerous, as is clear from the Scriptures above mentioned. Ah! how many have loſt their names, and loſt their eſtates, and ſtrength, and God, and Heaven, and ſouls, by ſociety with wicked men? as ye ſhun a ſtinking carcaſs; as the Sea-man ſhuns Sands, and Rocks, and ſhelves; as ye ſhun thoſe that have the Plague ſores running upon them, ſo ſhould you ſhun the ſociety of wicked men. As weeds endanger the Corn, as bad humours endanger the blood, or as an infected houſe the neighbour-hood: ſo doth wicked company the ſoul.

Bias a Heathen man, being at Sea, in a great ſtorm, and perceiving many wicked men with him in the ſhip, calling upon the gods; *Oh, ſaith he, forbear prayer, hold your tongues, I would not have the Gods take notice that you are here, thoy ſure will drown us all, if they ſhould.* Ah Sirs! could a Heathen ſee ſo much danger in the ſociety of wicked men, and can you ſee none?

The

The third Remedy

AGainſt this Device of Satan, is, To look alwaies upon wicked men, under thoſe names and notions that the Scripture doth ſet them out under. The Scripture calls them *Lions* for their fierceneſs, and *Bears* for their cruelty, and *Dragons* for their hideouſneſs, and *Dogs* for their filthineſs, and *Wolves* for their ſubtleneſs. The Scripture ſtiles them *Scorpians*, *Vipers*, *Thorns*, *Briars*, *Thiſtles*, *Brambles*, *Stubble*, *dirt*, *chaff*, *duſt*, *droſs*, *ſmoak*, *ſcum*, as you may ſee in the margent. 'Tis not ſafe to look upon wicked men under thoſe names and notions that they ſet out themſelves by, or that flatterers ſet them out by, this may delude the ſoul; but the looking upon them under thoſe names and notions that the Scripture ſets them out by, may preſerve the ſoul from frequenting their company, and delighting in their ſociety. Do not tell me what this man cal's them, or how ſuch and ſuch count them; but tell me how doth the Sripture call them, how doth the Scripture count them? As *Nabals* name was, ſo was his nature; and as wicked mens names are, ſo are their natures: You may know well enough what is within them, by the apt names that the Holy Ghoſt hath given them.

3 *Remedy.*
2 Tim. 4. 17.
Iſa. 11. 7. 29.
Ezek. 3. 10.
Mat. 16. 9.
Rev. 3. 5, 10.
Mat. 2. 7.
Iſa. 10. 17, 27.
Chap. 4. 55.
Ezek. 13. 28.
Judg. 9. 14.
Job 21. 18.
Pſal. 28. 42.
Pſal. 14. 18.
Pſal. 42.
Ezek. 22. 18, 19.
Iſa. 65. 5.
Ezek. 24. 6.
Lactant. ſays of *Lucian* (*Nec diis, nec hominibus pepercit*) he ſpared neither God nor man, ſuch Monſters are wicked men, which ſhould render their company to all that have taſted of the ſweetneſs of Divine love, a burden and not a delight.

The fourth Remedy

4 *Remedy.*

AGainſt this Device of Satan, is, ſolemnly to conſider, That the ſociety and company of wicked men, have been a great grief and burden to thoſe precious ſouls that were once glorious on earth, and are now triumphing in Heaven, *Pſal.* 120. 5, 6. *Woe is me that I dwell in Meſech, that I ſojourn in the Tents of Kedar. My ſoul hath long dwelt with him that hateth peace.* So *Jeremiah, Oh that I had in the wilderneſs a lodging place of wayfaring men, that I might leave my people, and go from them; for they be all adulterers, an Aſſembly of trecherous men,* Jer. 9. 2. *So they vexed Lots righteous ſoul by their filthy converſation;* they made his life a burden, they made death more deſirable to him than life; yea, they made his life a lingring death. Guilt or grief is all the good gracious ſouls get by converſing with wicked men.

O Lord, let me not go to Hell, where the wicked are, for Lord, thou knoweſt, I never lov'd their company here, ſaid a gracious Gentlewoman when ſhe was to die, being in much trouble of conſcience.
2 Pet. 2. 7, 8. Vide *Bezam.*

The second thing to be shewed, is,

The several Devices that Satan hath (as to draw souls to sin, so) to keep souls from Holy Duties; to hinder souls in Holy Services, and to keep them off from Religious performances.

And he shewed me Joshuah *the high Priest, standing before the Angel of the Lord, and Satan standing at his right hand to resist him.* Zech. 3. 1.

The truth of this I shall shew you in the following particulars.

The First Device that Satan hath to draw souls from holy duties, and to keep them off from Religious services, is,

BY presenting the world in such a dress, and in such a garb to the soul, as to insnare the soul, and to win upon the affections of the soul; he represents the world to them in its beauty and bravery, which proves a bewitching sight to a world of men. 'Tis true, this took not Christ, because Satan could find no matter in 1 *Device.*

The beauty of the world foils a Christian more than the

strength; the flattering Sunshine more than the blustering storm In storms we keep our Garments close about us.

The Inhabitants of *Nilus* are deaf by the noise of the waters: so the world makes such a noise in mens ears, that they cannot hear the things of Heaven. The world is like the swallows dung, that put out *Tobias* his eyes. The Champions could not wring an Apple out of *Guilo*'s hand, by strong hand but a fair maid by fair means got it presently

in him for his temptation to work upon; so that he can no sooner cast out his golden bait, but we are ready to play with it, and to nibble at it, he can no sooner throw out his golden Ball, but men are apt to run after it, though they lose God and their souls in the pursuit. Ah! how many professors in these days have for a time followed hard after God, Christ, and Ordinances, till the Devil hath set before them the world in all its beauty and bravery, which hath so bewitched their souls, that they have grown to have low thoughts of holy things, and then to be cold in their affections to holy things, and then to slight them, and at last, with the young man in the Gospel, to turn their backs upon them. Ah! the time, the thoughts, the spirits, the hearts, the souls, the duties, the services that the inordinate love of this wicked world doth eat up, and destroy, and hath eat up, and destroyed. Where one thousand are destroyed by the worlds frowns, ten thousand are destroyed by the worlds smiles. The world *Siren*-like, it sings us, and sinks us; it kisses us, and betrays us, like *Judas*; it kisses us, and smites us under the fifth rib, like *Joab*. The honours, splendor, and all the glory of this world, are but sweet poysons, that will much endanger us, if they do not eternally destroy us. Ah! the multitude

of

of ſouls that have ſurfeited of theſe ſweet baits, and died for ever.

Now the Remedies againſt this Device of Satan, are theſe.

The firſt Remedy

AGainſt this Device of Satan, is, To dwell upon the impotency and weakneſs of all theſe things here below; they are not able to ſecure you from the leaſt evil: they are not able to procure you the leaſt deſireable good. The Crown of gold cannot cure the head ach; nor the Velvet ſlipper eaſe the Gout; nor the Jewel about the neck cannot take away the pain of the teeth. The Frogs of *Egypt* entred into the rich mens houſes of *Egypt*, as well as the poors; our daily experience doth evidence this, That all the honours, riches, *&c.* that men enjoy, cannot free them from the Colick, the Feaver, or leſſer diſeaſes. Nay, that which may ſeem moſt ſtrange, is, That a great deal of wealth cannot keep men from falling into extream poverty, *Judges* 1. 6. you ſhall find ſeventy Kings with their fingers and toes cut off, glad like whelps to lick up crums under another Kings Table; and ſhortly after, the ſame King that brought them to this penury,

1. *Remedy.*

The Prior in *Melanchon*, roll'd his hand up and down in a Baſon full of Angels, thinking thereby to have charmed his Gout; but it would not do.

Nugas the *Scythian*, deſpiſing the rich Preſents and Ornaments that were ſent unto him by the Emperour of *Conſtantinople*, asked whether thoſe things could

drive away calamities, diſeaſes, or death.

is reduced to the ſame poverty and miſery. Why then ſhould that be a bar to keep thee out of heaven, that cannot give thee the leaſt eaſe on Earth?

The ſecond Remedy

2 *Remedy.*

AGainſt this Device of Satan, is, To dwell upon the vanity of them, as well as upon the impotency of all worldly good. This is the ſum of *Solomons* Sermon, *Vanity of vanity, and all is Vanity.* This our firſt Parents found, and therefore named their ſecond Son *Abel*, or *vanity.* *Solomon* that had tried theſe things, and could beſt tell the vanity of them, he Preacheth this Sermon over again and again, *Vanity of vanity, and all is Vanity.* 'Tis ſad to think how many thouſands there be that can ſay with the Preacher, *Vanity of vanity, all is Vanity*, nay, ſwear it, and yet follow after theſe things, as if there were no other glory, nor felicity, but what is to be found in theſe things they call vanity. Such men will ſell Chriſt, Heaven, and their ſouls for a trifle, that call theſe things vanity, but do not cordially believe them to be vanity, but ſet their hearts upon them, as if they were their Crown, the top of all their Royalty and glory. Oh! let your ſouls dwell upon the vanity of all things here below, till your

Gilemex K. of *Vandals*, led in triumph by *Beliſarius*, cried out *Vanity of vanity, all is Vanity.*

The fancy of *Lucian*, who placeth *Charon* on the top of an high Hill, viewing all the affairs of men living, and looking on their greateſt Cities as little BIRDS-NESTS is very pleaſant.

your hearts be ſo throughly convinced and perſwaded of the vanity of them, as to trample upon them, and make them a foot-ſtool for Chriſt to get up, and ride in a holy triumph in your hearts.

Oh the imperfection, the ingratitude, the levity, the inconſtancy, the perfidiouſneſs of thoſe creatures we moſt ſervily affect.

Chryſoſtome ſaid once, *That if he were the fitteſt in the world to preach a Sermon to the whole world, gathered together in one Congregation, and had ſome high Mountain for his Pulpit, from whence he might have a proſpect of all the world in his view, and were furniſhed with a voice of Braſs, a voice as loud as the Trumpet of the Arch-Angel that all the world might hear him, he would chuſe to preach upon no other Text than that in the Pſalms, O mortal men, how long will ye love vanity, and follow after leaſing?*

Ah did we but weigh mans pain with his payment; his croſſes with his mercies; his miſeries with his pleaſures; we ſhould then ſee that there is nothing got by the bargain and conclude, *Vanity of vanity, all is vanity.*

Tell me, you that ſay all things under the Sun are vanity, if you do really believe what you ſay; why do you ſpend more thoughts and time on the world, than you do on Chriſt, Heaven, and your immortal ſouls? Why do you then neglect your duty towards God, to get the world? Why do you then ſo eagerly purſue after the world, and are ſo cold in your purſuing after God, Chriſt, and Holineſs? Why then are your hearts ſo exceedingly raiſed, when the world comes in, and ſmiles upon you; and ſo much dejected, and caſt down, when the world frowns

frowns upon you, and with *Jonahs* gourd withers before you.

The third Remedy

3. *Remedy.*

AGainſt this Device of Satan, is, To dwell much upon the uncertainty, the mutability, and inconſtancy of all things under the Sun. Man himſelf is but the dream of a dream, but the generation of a fancy, but an empty vanity, but the curious picture of nothing, a poor, feeble, dying flaſh. All temporals are as tranſitory as a haſty head-long torrent, a ſhadow, a Ship, a Bird, an Arrow, a Poſt that paſſeth by; *Why ſhouldſt thou ſet thine eyes upon that which is not?* ſaith *Solomon*: And ſaith the Apoſtle. *The faſhion of this world paſſeth away. Heaven only hath a foundation, Earth hath none, but is hanged upon nothing*, as *Job* ſpeaks. The Apoſtle willed *Timothy*, to *charge rich men that they be not high-minded, nor put their truſt in uncertain riches.* They are like bad Servants, whoſe ſhoes are made of running leather, and will never tarry long with one Maſter, as a Bird hoppeth from tree to tree; ſo do the honours and riches of this world, from man to man; let *Job* and *Nebuchadnezzar* teſtifie this truth, who fell from great wealth, to great want. No man can promiſe himſelf to be wealthy

Riches were never true to any that truſted to them; they have deceived men, as *Job*'s brook did the poor Travellers, in the Summer-ſeaſon.

1 Cor. 7. 31. intimateth, that there is nothing of any firmneſs, or ſolid conſiſtence in the Creature.

wealthy till night; one ſtorm at Sea, one coal of fire, one falſe friend, one unadviſed word, one falſe witneſs may make thee a beggar, and a Priſoner all at once. All the riches and glory of this world is but as ſmoak and chaff that vaniſheth; *As a dream and viſion in the night that tarrieth not.* As if a hungry man dreameth, and thinketh that he eateth, and when he awaketh his ſoul is empty; and like a thirſty man which thinketh he drinketh, and behold when he is awaked, his ſoul is faint, as the Prophet *Iſaiah* ſaith. Where is the glory of *Solomon?* the ſumptuous buildings of *Nebuchadnezzar?* the nine hundred Chariots of *Siſera?* the power of *Alexander*, the authority of *Auguſtus*, that commanded the whole world to be taxed? Thoſe that have been the moſt glorious, in what men generally account glorious and excellent, have had inglorious ends; as *Sampſon* for ſtrength, *Abſolom* for favour; *Achitophel* for policy; *Haman* for favour; *Aſael* for ſwiftneſs; *Alexander* for great Conqueſt, and yet after twelve years poyſoned, the ſame you may ſee in the mighty four Kingdoms, the *Chaldean*, *Perſian*, *Grecian*, and *Roman*, how ſoon were they gone and forgotten! Now rich, now poor, now full, now empty, now in favour, anon out of favour, now honourable, now deſpiſed, now health, now ſickneſs

The moſt renowned *Frederick* loſt all, and ſued to be made but Sexton of the Church that himſelf had built.

I have read of a poor Fiſherman, who while his nets were a drying, ſlept upon the Rock, and dreamed that he was made a King, on a ſudden ſtarts up, and leaping for joy, fell down from the Rock, and in the place of his imaginary felicities, loſes his little portion of pleaſures.

The pomp of this world *John* compareth to the Moon, which (*Creſcit & decreſcit*) Increaſeth and decreaſeth. *Apoc.* 12. 1.

neſs, now ſtrength, now weakneſs. Oh! let not theſe uncertain things keep thee from thoſe holy ſervices, and heavenly imimployments, that may make thee happy for ever, and render thy ſoul eternally bleſſed, and at eaſe, when all theſe tranſitory things ſhall bid thy ſoul an everlaſting farewell.

The fourth Remedy

4 *Remedy.*

Henry the ſecond hearing *Mentz* his chief City to be taken, uſed this blaſphemous ſpeech, I *ſhall never* (ſaith he) *love God any more, that ſuffered a City ſo dear to me, to be taken from me.*

AGainſt this Device of Satan, is, ſeriouſly to conſider, That the great things of this world are very hurtful and dangerous to the outward and inward man, through the corruptions that be in the hearts of men; oh! the reſt, the peace, the comfort, the content that the things of this world do ſtrip many men of. Oh the fears, the cares, the envy, the malice, the dangers, the miſchiefs, that they ſubject men to. They oftentimes make men carnally confident, *The rich mans riches are a ſtrong Tower in his imagination. I ſaid in my proſperity I ſhould never be moved.* They often ſwell the heart with pride, and make men forget God, and neglect God, and deſpiſe the Rock of their ſalvation. *Woen Jeruſalem waxed fat, and was grown thick, and covered with fatneſs, then he forgot God, and forſook God that made him, and lightly eſteemed the Rock of his ſalvation,* as

When one preſented *Antipater*, King of *Macedonia*, with a Book treating of Happineſs, his anſwer

Moſes

Moſes ſpake. Ah! the time, the thoughts, the ſpirits, that the things of the world conſume and ſpend. Oh! how do they hinder the actings of faith upon God? How do they interrupt our ſweet communion with God? How do they abate our love to the people of God? And cool our love to the things of God? And work us to act like thoſe that are moſt unlike to God? Oh! the deadneſs, the barrenneſs that doth attend men under great outward mercies. Oh! the riches of the world choaks the word; that men live under the moſt ſoul-ſearching, and ſoul-inriching means with lean ſouls; though they have full purſes, though their cheſts are full of ſilver, yet their hearts are empty of grace. In *Gen.* 13. 2. 'tis ſaid, that *Abraham was very rich in Cattel, in ſilver, and in gold.* According to the Hebrew (*Chabbedgh*) 'tis *Abraham was very weary*; to ſhew, that riches are a heavy burden, and a hinderance many times to Heaven, and happineſs.

King *Henry* the Fourth, asked the Duke of *Alva*, if he had obſerved the great Eclipſe of the Sun, which had lately happned, *No* (ſaid the Duke) *I have ſo much to do on Earth, that I have no leiſure to look up to Heaven.* Ah! that this were not true of moſt Profeſſors in theſe days; 'tis very ſad to think, how their hearts

was (ὐ σχολάζω) I have no leiſure.

That four good mothers beget four bad daughters; great familiarity begets contempt, truth hatred, vertue envy, riches ignorance, a French Proverb.

Gen. 13. 2.

Ponacritus beſtowed five talents for a gift upon one *Andrion*, who for 2. nights after was ſo troubled with care how to keep them, and how to beſtow them,

as he carried them back again to *Policrates*, saying, they were not worth the pains which he had already taken for them

Sicily is so full of sweet flowers that dogs cannot hunt there: And what do all the sweet contents of this world, but make us lose the scent of Heaven.

hearts and time is so much taken up with earthly things, that they have scarce any leisure to look up to Heaven, or to look after Christ, and the things that belong to their everlasting peace.

Riches, though well got, yet are but like to *Manna*, those that gathered less had no want, and those that gathered more, 'twas but a trouble and annoyance to them. The world is troublesome, and yet it is loved; what would it be, if it were peaceable? You imbrace it, though it be filthy; what would you do if it were beautiful? You cannot keep your hands from the Thorns; how earnest would you be then in gathering the Flowers? The world may be fitly likened to the Serpent *Scytale*, whereof it is reported, that when she cannot overtake the flying passengers, she doth with her beautiful colours so astonish and amaze them, that they have no power to pass away, till she have stung them. Ah! how many thousands are there now on earth, that have found this true by experience, that have spun a fair thread to strangle themselves, both temporally and eternally, by being bewitcht by the beauty and bravery of this world.

The fifth Remedy

AGainſt this Device of Satan, is, To conſider, That all the felicity of this world is mixt; our light is mixt with darkneſs, our joy with ſorrow, our pleaſures with pain, our honour with diſhonour, our riches with wants. If our lights be ſpiritual, clear, and quick, we may ſee in the felicity of this world, our wine mixt with water, our honey with Gall, our ſugar with wormwood, and our Roſes with prickles. Sorrow attends worldly joy, danger attends worldly ſafety, loſs attends worldly labours, tears attend worldly purpoſes. As to theſe things mens hopes are vain, their ſorrow certain and joy fained. The Apoſtle calls this world, *A Sea of glaſs*; a ſea for the trouble of it, and glaſs for the brittleneſs and bitterneſs of it. The honours, profits, pleaſures, and delights of this world, are true Gardens of *Adonis*, where we can gather nothing but trivial flowers, ſurrounded with many bryars. 5 *Remedy.*

Hark Scholar ſaid the Harlot to *Apuleius*, 'Tis but a bitter ſweet you are ſo fond of Surely all the things of this world, are but bitter-ſweets.

The ſixth Remedy

AGainſt this Device of Satan, is, To get better acquaintauce, and better aſſurance of more bleſſed and glorious things, 2 *Remedy.*

Let Heaven be a mans object, and Earth will soon be his abject.

things. That which raised up their spirits, *Heb.* 10. and 11. to trample upon all the beauty, bravery, and glory of the world, was the acquaintance with, *and assurance of better and more durable things; They took joyfully the spoyling of their goods, knowing in themselves, that they had in Heaven a better and a more durable substance. They look't for a house that had foundations, whose builder and maker was God: And they looked for another Country, even an heavenly. They saw him that was invisible, and had an eye to the recompence of reward.* And this made them count all the Glory and bravery of this world, to be too poor and contemptible for them to set their hearts upon. The main reason why men dote upon the world, and damn their souls to get the world, is, because they are not acquainted with a greater glory. Men eat Acorns, till they were acquainted with the use of Wheat. Ah! were men more acquainted with what union and communion with God means; what 'tis to *have a new name, and a new stone, that none knows, but he that hath it*; did they but taste more of Heaven, and live more in Heaven, and had more glorious hopes of going to Heaven; ah! how easily would they have the Moon under their feet.

Luther being at one time in some wants, it hapned that a good sum of money was unexpectedly sent him by a Noble man of *Germany*, at which being something amazed, he said, I fear that God will give me my reward here, but I protest I will not be so satisfied.

It was an excellent saying of *Lewis* of *Bavyer*, Emperour of *Germany*, * *Such*

Goods

Goods are worth getting and owning, as will not sink, or wash away, if a shipwrack happen, but will wade and swim out with us. It is recorded of *Lazarus*, That after his Resurrection from the dead, he was never seen to laugh, his thoughts and affections were so fixt in Heaven, though his body was on Earth; and therefore he could not but slight temporal things, his heart being so bent and set upon eternals. There are goods for the Throne of grace, as God, Christ, the Spirit, Adoption, Justification, Remission of sin, peace with God, and peace with Conscience: and there are Goods of the foot-stool, as honours, riches, the favour of Creatures, and other comforts and accommodations of this life. Now he that hath acquaintance with, and assurance of the Goods of the Throne, will easily trample upon the Goods of the foot-stool. Ah that you would make it your business, your work, to mind more, and make sure more to your own souls, the great things of eternity, that will yield you joy in life, and peace in death, and a Crown of Righteousness in the day of Christs appearing; and that will lift up your souls above all the beauty and bravery of this bewitching world: that will raise your feet above other mens heads. When a man comes to be assured of a Crown, a Scepter, the Royal Robes, &c.

* *Hujusmodi comparandæ sunt opes quæ cum naufrago simul enatent.*

There is saith *Augustine*, *(bona Throni)* Goods of the Throne: and there are *(bona Scabelli)* Goods of the foot-stool.

When *Basil* was tempted with money and preferment, saith he, give me money that may last for ever, and glory that may eternally flourish; for the fashion of this world passeth away, as the waters of a River that runs by a City.

he then begins to have low, mean, and contemptible thoughts of those things that before he higly prized: So will assurance of more great and glorious things breed in the soul a holy scorn and contempt of all these poor, mean things, which the the soul before did value above God, Christ, and Heaven, *&c.*

The seventh Remedy

7 *Remedy*

A Gainst this Device of Satan, is, seriously to consider, That true happiness and satisfaction is not to be had in the injoyment of worldly good. True happiness is too big, and too glorious a thing to be found in any thing below that God that is a Christians (*summum bonum*) chiefest good. The blessed Angels, those glistering Courtiers, have all felicities and blessednesses; and yet have they neither Gold, nor Silver, nor Jewels, nor none of the beauty and bravery of this world; certainly, if happiness was to be found in these things, the Lord Jesus, who is the Right and Royal Heir of all things, would have exchanged his Cradle for a Crown; his Birth-Chamber (a stable) for a Royal Palace, his Poverty for plenty; his despised followers, for shining Courtiers; and his mean provisions, for the choicest delicates, *&c.* Certainly happiness lies not

True happiness lies only in our enjoyment of a suitable good, a pure good, a total good, and an eternal good; and God is only such a good, and such a good can only satisfie the soul of man.

Philosophers could say, that he was never a happy man,

not in those things that a man may enjoy, and yet be miserable for ever. Now a man may be great, and graceless with *Pharaoh*; honourable, and damnable, with *Saul*; rich, and miserable, with *Dives*, &c. therefore happiness lies not in these things. Certainly happiness lies not in those things that cannot comfort a man upon a dying bed; is it honours, riches, or friends, *&c.* that can comfort thee when thou comest to die? Or is it not rather faith in the blood of Christ, the witness of the Spirit of Christ, the sense and feeling of the love and favour of Christ, and the hopes of eternally reigning with Christ? Can happiness lie in those things that cannot give us health, or strength, or ease, or a good nights rest, or an hours sleep, or a good stomach? Why, all the honours, riches, and delights of this world cannot give these poor things to us; therefore certainly happiness lies not in the injoyment of them, *&c.* And surely happiness is not to be found in those things that cannot satisfie the souls of men: Now none of these things can satisfie the soul of man. *He that loveth silver, shall not be satisfied with silver, nor he that loveth abundance, with increase; this is also vanity*, said the wise man. The barren womb, the Horse-leeches daughter, the grave and Hell will as soon be satisfied, as the soul

that might afterwards become miserable.

Gregory the Great, used to say, He is poor whose soul is void of grace, not whose coffers are empty of money.

Anima rationalis cœtris omnibus occupari potest impleri non potest.

The reasonable soul may be busied about other things, but it cannot be filled with them.

soul of man will by the enjoyment of any worldly good. Some one thing or other will be for ever wanting to that soul that hath none but outward good to live upon You may as soon fill a bag with wisdom, a chest with virtue, or a circle with a Triangle, as the heart of man with any thing here below. A man may have enough of the world to sink him, but he can never have enough to satisfie him, *&c.*

The eighth Remedy

8 *Remedy.*

AGainst this Device of Satan, is, solemnly to consider of the Dignity of the soul. Oh the soul of man is more worth than a thousand worlds; 'tis the greatest abasing of it that can be, to let it dote upon a little shining earth, upon a little painted beauty, and fading glory, when it's capable of union with Christ, of communion with God, and of enjoying the eternal vision of God.

Plutarch tells of *Themistocles* that he accounted it not to stand with his state to stoop down to take up the spoiles the Enemies had scattered in flight; but saith to one of his followers, (Δύνασαι, σὺ δ' οὐκ εἶ Θεμιστοκλῆς) you may, for you are not *Themistocles.*

Seneca could say, *I am too great, and born to greater things, than that I should be a slave to my body.* Oh! do you say, my soul is too great, and born to greater things, than that I should confine it to a heap of white and yellow earth.

I have been the longer upon the Remedies that may help us against this dangerous Device of Satan, because he doth usual-

uſually more hurt to the ſouls of men by this Device, than he doth by all other Devices. For a cloſe, I wiſh, as once *Chryſoſtome* did, that that ſentence, *Eccleſ.* 2. 11. (*Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do; and behold all was vanity and vexation of ſpirit, and there was no profit under the Sun*) were engraven on the door-poſts into which you enter, on the Tables where you ſit, on the Diſhes out of which you eat, on the Cups out of which you drink, on the Bed-ſteads where you lie, on the Walls of the Houſe where you dwell, on the Garments which you wear, on the Heads of the Horſes on which you ride, and on the fore-heads of all them whom you meet, that your ſouls may not by the beauty and bravery of the world be kept off from thoſe holy and heavenly ſervices that may render you bleſſed while you live, and happy when you die; that you may breath out your laſt into his boſome who lives for ever, and who will make them happy for ever that prefer Chriſts ſpirituals, and eternals, above all temporal tranſitory things.

O what a ſad thing it is that a Heathen ſhould ſet his feet upon thoſe very things that moſt profeſſors ſet their hearts; and for the gain of which, with *Balaam*, many run the hazard of loſing their immortal ſouls for ever.

The second Device that Satan hath to draw the soul from holy duties, and to keep them off from Religious services, is,

2. Device.

BY presenting to them the danger, the losses, and the sufferings that do attend the performance of such and such religious services. By this Device Satan kept close those that believed on Christ, from confessing of Christ, in *John* 12. 42. *Nevertheless among the chief Rulers also, many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the Synagogue.* I would walk in all the waies of God, I would give up my self to the strictest way of holiness; but I am afraid dangers will attend me on the one hand, and losses, and happily such and such sufferings on the other hand, saith many a man. Oh! how should we help our selves against this Temptation, and Device of Satan?

Now the Remedies against this Device of Satan are these that follow

The first Remedy

1 Remedy.

AGainst this Device of Satatan, is, To consider, That all the troubles and afflictions that you meet with in a way of

of righteouſneſs, ſhall never hurt you, they ſhall never harm you. *And who is he that ſhall harm you, if you be followers of that which is good?* ſaith the Apoſtle, *i. e.* none ſhall harm you. Natural conſcience cannot but do homage to the Image of God ſtamped upon the natures, words, works, and live of the godly; as we may ſee in the carriage of *Nebuchadnezzer* and *Darius* towards *Daniel.* All afflictions and troubles that do attend men in a way of righteouſneſs, can never rob them of their Treaſure, of their Jewels, they may rob them of ſome light ſlight things, as the ſword that is by their ſide, or the ſtick in their hand, or of the flowers or ribbons that be in their hats. The Treaſures of a Saint are the preſence of God, the favour of God, union and communion with God, the pardon of ſin, the joy of the Spirit, the peace of conſcience; which are Jewels that none can give but Chriſt, nor none can take away but Chriſt, Now, why ſhould a gracious ſoul keep off from a way of holineſs, becauſe of afflictions? when no afflictions can ſtrip a man of his Heavenly Jewels, which are his Ornaments, and his ſafety here, and will be his happineſs and glory hereafter. Why ſhould that man be afraid, or troubled for ſtorms at Sea, whoſe treaſures are ſure in a friends hand upon Land? Why a believers Trea-

Nemo proprie læditur niſi a ſeipſo. No body is properly hurt but by himſelf, and his own fault.

Gordius that bleſſed Martyr accounted it a loſs to him nor to ſuffer many kinds of tortures; he ſaith, tortures are but tradeings with God for glory. The greater the Combate is, the greater is the following reward.

That was a notable ſpeech of *Luther*, Let him that died for my ſoul, ſee to the ſalvation of it.

2 Tim. 1. 12.

ſure is alwaies ſafe in the hands of Chriſt, his life is ſafe, his ſoul is ſafe, his grace is ſafe, his comfort is ſafe, and his Crown is ſafe in the hand of Chriſt. *I know him in whom I have believed, and that he is able to keep that which I have committed unto him, until that day*, ſaith the Apoſtle. The Childs moſt precious things are moſt ſecure in his Fathers hands, ſo are our ſouls, our graces, and our comforts, in the hand of Chriſt.

Th ſecond Remedy

2 *Remedy.*

Wil. Fowler (Martyr) ſaid That Heaven ſhould as ſoon fall, as I will forſake my profeſſion, or budge in the leaſt degree from it. So *Santus* being under as great torments as you have read of, cries out, *Chriſtianus, ſum*, I am a Chriſtian. No torment could work him to

AGainſt this Device of Satan, is, To conſider, That other precious Saints that were ſhining lights on earth, and are now triumphing in Heaven, have held on in Religious ſervices; notwithſtanding all the troubles and dangers that have ſurrounded them, *Nehemiah* and *Ezra* were ſurrounded with dangers on the left hand and on the right, and yet in the face of all they hold on building the Temple, and the wall of *Jeruſalem*: So *Daniel*, and thoſe precious worthies, *Pſal.* 44. under the want of outward encouragements, and in the face of a world of very great diſcouragements, their ſouls clave to God and his ways, *Though they were ſore broken in the place of Dragons, and covered with the ſhadow of death; yea, though they were all the day*

day long counted as ſheep for the ſlaughter, yet their hearts were not turned back, neither did their ſteps decline from his waies. Though bonds and impriſonments did attend *Paul* and the reſt of the Apoſtles, in every place, yet they held on in the work and ſervice of the Lord; and why then ſhould you degenerate from their worthy examples, which is your duty, and your glory to follow?

decline the ſervice of God. I might produce a cloud of witneſſes; but if thoſe do not work you to be noble and brave, I am afraid more will not.

The third Remedy

AGainſt this Device of Satan, is, ſolemnly to conſider, that all the troubles and dangers that doattend the performance of all holy duties, and heavenly ſervices, are but temporal, and momentary, but the neglect of them may lay thee open to all temporal, ſpiritual, and eternal dangers. *How ſhall we eſcape, if we neglect ſo great Salvation?* He ſaith not, if we reject or renounce ſo great ſalvation? No; but if we neglect, or ſhift off ſo great ſalvation, how ſhall we eſcape? That is, we cannot by any way, or means, or device in the world eſcape; Divine Juſtice will be above us, in ſpite of our very ſouls. The doing of ſuch and ſuch Heavenly ſervices, may lay you open to the frowns of men, but the neglect of them will lay you open to the frowns of God;

3 *Remedy.*

ἀμελήσαντες. Diſ-regard, not care for it.

Franbis Xavorias counſelled *John* the third King of *Portugal*, to meditate every day a quarter of an hour upon that Text, *what ſhall it profit a man to gain the whole world, and loſe his ſoul.*

God; the doing of them may render you contemptible in the eyes of men, but the neglect of them may render you contemptible in the eyes of God; the doing of them may be the loſs of thy eſtate, but the neglect of them may be the loſs of God, Chriſt, Heaven, and thy ſoul for ever; the doing of them may ſhut thee out from ſome outward, temporal contents; the neglect of them may ſhut thee out from that excellent matchleſs glory, *that eye hath not ſeen, nor ear heard, neither hath it entred into the heart of men.* Remember this, there is no man that breaths, but ſhall ſuffer more by neglecting thoſe holy and heavenly ſervices that God commands, commends, and rewards, than poſſibly he can ſuffer by doing of them.

The fourth Remedy

4 *Remedy.*

AGainſt this Device of Satan, is, To conſider, That God knows how to deliver from troubles, by troubles; from afflictions, by afflictions; from dangers, by dangers. God by leſſer troubles and afflictions, doth oftentimes deliver his people from greater, ſo that they ſhall ſay *We had periſhed, if we had not periſhed*; we had been undone, if we had not been undone; we had been in danger, if we had not been in danger. God will ſo order the

Periiſſem niſi periiſſem.

affli-

afflictions that befall you in the way of righteouſneſs, that your ſouls ſhall ſay, we would not for all the world, but that we had met with ſuch and ſuch troubles and afflictions; for ſurely, had not theſe befallen us, it would have been worſe and worſe with us. Oh! the carnal ſecurity, pride, formality, dead-heartedneſs, luke-warmneſs, cenſoriouſneſs, and earthlineſs, that God hath cured us of, by the trouble and dangers that we have met with, in the waies and ſervices of the Lord.

I remember a ſtory of a godly man, that as he was going to take ſhipping for *France*, he broke his leg; and it pleaſed providence ſo to order it, that the ſhip that he ſhould have gone in, at that very inſtant was caſt away, and not a man ſaved: ſo by breaking a bone, his life was ſaved. So the Lord many times breaks our bones, but 'tis in order to the ſaving of our lives, and our ſouls for ever; he gives us a potion that makes us heart-ſick, but 'tis in order to the making us perfectly well, and to the purging of us from thoſe ill humours that have made our heads ake, and Gods heart ake, and our ſouls ſick, and heavy to the death, &c. Oh therefore let no danger or miſery hinder thee from thy duty.

Non eſſem ego ſalvus niſi iſta periiſſent. Anaxagoras. Had not theſe things periſht I could not have been ſafe, ſaid this Philoſopher, when he ſaw great poſſeſſions that he had loſt.

The fifth Remedy

5 *Remedy.*

AGainſt this Device of Satan, is, ſolemnly to conſider, That you ſhall gain more in the ſervice of God, and by walking in righteous and holy waies, though troubles and afflictions ſhould attend you, than you can poſſibly ſuffer, or loſe, by your being found in the ſervice of God. *Godlineſs is great gain.* Oh! the joy, the peace, the comfort, the reſt, that Saints meet with in the waies and ſervice of God. They find that Religious ſervices are not empty things, but things in which God is pleaſed to diſcover his beauty and glory to their ſouls. *My ſoul thirſts for God* (ſaith *David*) *that I might ſee thy beauty, and thy glory, as I have ſeen thee in thy Sanctuary.* Oh! the ſweet looks, the ſweet words, the ſweet hints, the ſweet joggings, the ſweet influences, the ſweet Love-letters, that gracious ſouls have from Heaven, when they wait upon God in holy and heavenly ſervices, the leaſt of which will darken, and outweigh all the bravery and glory of this world, and richly recompence the ſoul for all the troubles, afflictions, and dangers that have attended it in the ſervice of God. O the Saints can ſay under all their troubles, and afflictions, that they have meat

Tertul. in his Book to the Martys, hath an apt ſaying, (*Negotiatio eſt aliquid amittere ut majora lucreris*) *i. e.* That's right and good merchandize, when ſomething is parted with to gain more: He applieth it to their ſufferings, wherein though the fleſh loſt ſome thing yet the ſpirit got much more.

meat to eat, and drink to drink, that the world knows not of: that they have ſuch incomes, ſuch refreſhments, ſuch warmings, *&c.* that they would not exchange for all the honours, riches, and dainties of this world. Ah! let but a Chriſtian compare his external loſſes, with his ſpiritual, internal, and external gain, and he ſhall find, that for every penny that he loſes in the ſervice of God, he gains a pound; and for every pound that he loſes, he gains a hundred; for every hundred loſt, he gains a thouſand; we loſe pins in his ſervice, and find Pearls; we loſe the favour of the Creature, and peace with the Creature, and happily the comforts and contents of the Creature, and we gain the favour of God, peace with conſcience, and the comforts and contents of a better life. Ah! did the men of this world know the ſweet that Saints enjoy in afflictions, they would rather chuſe *Manaſſes* Iron chain, than his golden Crown; they would rather be *Paul* a *Priſoner*, than *Paul* wrapt up in the third Heaven. For light afflictions, they ſhall have a weight of glory; for a few afflictions, they ſhall have thoſe joys, pleaſures and contents, that are as the Stars of Heaven, or as the ſands of the Sea that cannot be numbred, for momentary afflictions, they ſhall have an eternal Crown of glory. *'Tis but winking, and thou*

When the Noble General *Zediſlaus* had loſt his hand in the wars of the King of *Poland*, the King ſent him a golden hand for it. What we loſe in Chriſts ſervice he will make up, by giving in ſome golden mercies.

Though the Croſs be bitter; yet 'tis but ſhort, a little ſtorm, as one

said of *Julius* persecution, and an eternal calm follows.

thou shalt be in heaven presently, said the Martyr. Oh! therefore, let not afflictions or troubles work thee to shun the ways of God, or to quit that service that should be dearer to thee than a world, yea than thy very life, *&c.*

The third Device that Satan hath to hinder souls from holy and heavenly services, and from religious performances, is,

3 *Device.*

BY presenting to the soul the difficulty of performing them; saith Satan, 'tis so hard and difficult a thing to pray as thou shouldst, & to wait on God as thou shouldst, and to walk with God as, thou shouldst, and to be lively, warm, and active in the communion of Saints, as thou shouldst, that you were better ten thousand times to neglect them, than to meddle with them; and doubtless by this Device Satan hath and doth keep off thousands from waiting on God, and from giving to him that service that is due to his Name.

Now

Now the Remedies againſt this Device of Satan, are theſe.

The firſt Remedy

AGainſt this Device of Satan, is, To dwell more upon the neceſſity of the ſervice, and duty, than on the difficulty that doth attend the duty, you ſhould reaſon thus with your ſouls; oh! our ſouls, though ſuch and ſuch ſervices be hard and difficult, yet are they not exceeding neceſſary for the honour of God, and the keeping up his name in the world and the keeping under of ſin, and the ſtrengthning of weak graces, and ſo the reviving of languiſhing comforts, and for the keeping clear and bright your bleſſed evidences, and for the ſcattering of your fears, and for the raiſing of your hopes, and for the gladding the hearts of the righteous, and ſtopping the mouths of unrighteous ſouls, who are ready to take all advantages to blaſpheme the Name of God, and throw dirt and contempt upon his people, and ways? Oh! never leave thinking on the neceſſity of this and that duty, till your ſouls be lifted up far above all the difficulties that do attend Religious duties.

1 *Remedy.*

The neceſſity of doing your duty, appears by this, that you are his ſervants by a three-fold right; you are his ſervants (*Jure creationis, jure ſuſtentationis, jure redemptionis*) by right of creation, and by right of ſuſtentation, and by right of redemption.

The

The second Remedy

2 *Remedy.*

AGainſt this Device of Satan, is, ſolemnly to conſider, That the Lord Jeſus will make his ſervices eaſie to you, by the ſweet diſcoverie of himſef to your ſouls, whilſt you are in his ſervice. *Thou meeteſt him that rejoyceth, and worketh righteouſneſs, thoſe that remember thee in thy ways*, as the Prophet *Iſaiah* ſaith. If meeting with God, who is Goodneſs it ſelf, ſweetneſs it ſelf, beauty it ſelf, ſtrength it ſelf, glory it ſelf, will not ſweeten his ſervice to thy ſoul, nothing in Heaven or Earth will.

Iſa. 64. 5. פגעת *Paganta* is diverſly taken; but moſt take the word here to meet a ſoul with thoſe bowels of love and tenderneſs as the father of the Prodigal met the Prodigal with. God is *Pater miſerationum*, he is all bowels; he is ſwift to ſhew mercy, as he is ſlow to anger.

Jacob's meeting with *Rachel*, and injoying of *Rachel*, made his hard ſervice to be eaſie and delightful to him; and will not the ſouls enjoying of God, and meeting with God, render his ſervice to be much more eaſie and delightful? doubtleſs it will. The Lord will give that ſweet aſſiſtance by his Spirit and grace, as ſhall make his ſervice joyous, and not grievous, a delight, and not a burden; a Heaven, and not a Hell to believing ſouls. The confidence of this Divine aſſiſtance railed up *Nehemiah*'s Spirit far above all thoſe difficulties and diſcouragements that did attend him in the work and ſervice of the Lord, as you may ſee

Luther ſpeaks excellently to *Melanct.* Who

in

in *Nehem.* 2. 19, 20. *But when Sanballat the Horonite, and Tobiah the ſervant, the Ammonite, and Geſhem the Arabian, heard it, they laughed us to ſcorn and deſpiſed us, and ſaid, What is this thing that ye do, will you rebel againſt the King? Then anſwered I them, and ſaid unto them, The God of Heaven he will proſper us, therefore we his ſervants will ariſe and build: but you have no right, nor portion, nor memorial in Jeruſalem.* Ah ſouls! while you are in the very ſervice of the Lord, you ſhall find by experience, that the God of Heaven will proſper you, and ſupport you, and encourage and ſtrengthen you, and carry you through the hardeſt ſervice, with the greateſt ſweetneſs and chearfulneſs that can be. Remember this that God will ſuit your ſtrength to your work, and in the hardeſt ſervice you ſhall have the choiceſt aſſiſtance.

was apt to be diſcouraged with doubts and difficulties, and fear from foes, and to ceaſe the ſervice they had undertaken. If the work be not good, why did we ever own it? If it be good, why ſhould we ever decline it? Why, ſaith he, ſhould we fear the conquer'd world, that have Chriſt the Conqueror on our ſide? Iſa. 40. ult.

The third Remedy

AGainſt this Device of Satan, is, To dwell upon the hard and difficult things that the Lord Jeſus Chriſt hath paſt through for your temporal, ſpiritual and eternal good. Ah! what a ſea of blood, a Sea of wrath, of ſin, of ſorrow and miſery did the Lord Jeſus wade through, for your internal, and eternal good? Chriſt did not plead, This Croſs is too heavy

3 *Remedy.*

It is not fit ſince the head was crowned with thorns,

that the members ſhould be crowned with Roſebuds, ſaith *Zanch.*

for me to bear, this wrath is too great for me to lie under, this Cup (which hath in it all the ingredients of Divine diſpleaſure) is too bitter for me to ſup off; how much more to drink the very dregs of it? No, Chriſt ſtands not upon this; he pleads not the difficulty of the ſervice, but reſolutely and bravely wades through all, as the Prophet *Iſaiah* ſhews, *The Lord God hath opened my ear, and I was not rebellious, neither turned away my back. I gave my back to the ſmiters, and my cheeks to them that plucked off the hair; I hid not my face from ſhame and ſpitting.* Chriſt makes nothing of his Fathers wrath, the burthen of your ſins, the malice of Satan, and the rage of the world, but ſweetly and triumphantly paſſes through all. Ah ſouls! if this conſideration will not raiſe up your ſpirits above all the diſcouragements that you meet with, to own Chriſt and his ſervice, and to ſtick and cleave to Chriſt and his ſervice; I am afraid nothing will. A ſoul not ſtirred by this, not rais'd, and lifted up by this, to be reſolute and brave in the ſervice of God, notwithſtandiug all dangers and difficulties, is a ſoul left of God to much blindneſs and hardneſs.

Godfrey of *Bullen*, firſt K. of *Jeruſalem*, refuſed to be crowned with a crown of gold, ſaying, it became not a Chriſtian there to wear a crown of gold, where Chriſt for our ſalvation had ſometime worn a Crown of Thorns.

The

The fourth Remedy

4 *Remedy.*

AGainſt this Device of Satan, is, To conſider, that religious duties, holy and heavenly exerciſes are only difficult to the worſe, to the ignoble part of a Saint; they are not to the noble, and better part of a Saint, to the noble part, the ſoul, and the renewed affections of a Saint: Holy exerciſes are a Heavenly pleaſure and recreation, as the Apoſtle ſpeaks, *I delight in the Law of God, after the inward man: with my mind I ſerve the Law of God, though with my fleſh the Law of ſin.* To the noble part of a Saint, *Chriſts yoke is eaſie, and his burden is light*; all the commands and ways of Chriſt (even thoſe that tend to the pulling out of right eyes, and cutting off of right hands) are joyous and not grievous to the noble part of a Saint, all the ways and ſervices of Chriſt are pleaſantneſs (in the abſtract) to the better part of a Saint: A Saint, ſo far as he is renewed, is always beſt, when he ſees moſt of God, when he taſts moſt of God, when he is higheſt in his enjoyments of God, and moſt warm, and lively in the ſervice of God: O! ſaith the noble part of a Saint, that it might be alwaies thus: O! that my ſtrength were that ſtrength of ſtones; and my fleſh as braſs,

As every flower hath its ſweet ſavour, ſo every good duty carries meat in the mouth, comfort in the performance of it χρηστος, *i. e.* My yoke is a benign, a gracious, a pleaſant, a good, and a gainful yoke, oppoſed to πονηρος, painful, tedious.

that my worser part might be more serviceable to my noble part, that I might act by an untired power in that service, that is a pleasure, a Paradise to me.

The fifth Remedy

5 *Remedy.*

AGainst this Device of Satan, is, solemnly to consider, That great reward and glorious recompence that doth attend those that cleave to the service of the Lord, in the face of all difficulties, and discouragements; though the work be hard, yet the wages is great: Heaven will make amends for all, I, one hours being in Heaven will abundantly recompence you for cleaving to the Lord, and his ways, in the face of all difficulties. This carried the Apostle through the greatest difficulties; *he had an eye to the recompence of reward; he loooked for a house that had foundations, whose builder and maker was God, and for a heavenly country*; yea, this bore up the Spirit of Christ, in the face of all difficulties and discouragement. *Looking unto Jesus the Author and finisher of our faith, who for the joy that was set before him, endured the Cross, despising the shame, and is set down at the right hand of the Throne of God.*

Basil speaks of some Martyrs that were cast out all night naked in a cold frosty time, and were to be burned the next day, how they comforted themselves in this manner, The winter is sharp, but Paradise is

Christians that would hold on in the service of the Lord, must look more upon the

the Crown, than upon the Croſs; more upon their future glory, than their preſent miſery, more upon their encouragements, than upon their diſcouragements. Gods very ſervice is wages, his ways are ſtrewed with Roſes, and paved with joy that is unſpeakable, and full of glory, and with peace that paſſeth underſtanding. Some degree of comfort follows every good action; as heat accompanies fire, as beams and influences iſſue from the Sun. *Moreover, by them is thy ſervant warned, and in keeping of them there is great reward*; not only for keeping, but in keeping of them, there is great reward; the joy, the reſt, the refreſhing, the comforts, the contents, the ſmiles, the incomes that Saints now enjoy in the ways of God, are ſo precious and glorious in their eyes, that they would not exchange them for ten thouſand worlds. Ah! if the vailes be thus ſweet and glorious before pay day comes, what will be that glory that Chriſt will Crown his Saints with, for cleaving to his ſervice in the face of all difficulties: when he ſhall ſay to his Father, *Loe here am I, and the Children which thou haſt given me.* If there be ſo much to be had in a wilderneſs, what then ſhall be had in Paradiſe? *&c.*

ſweet; here we ſhiver for cold, but the boſome of *Abraham* will make amends for all.

This is *præmium ante præmium*, a ſure reward of well-doing in doing thereof (not only for doing thereof) there is great reward, Pſal. 11. 11.

The Fourth Device *that Satan hath to keep ſouls off from holy exercises, from religious ſervices, is,*

4 *Device.* BY working them to make falſe inferences from thoſe bleſſed and glorious things that Chriſt hath done: As that Jeſus Chriſt hath done all for us, therefore there is nothing for us to do, but to joy and rejoyce; he hath perfectly juſtified us, and fulfilled the Law, and ſatisfied Divine Juſtice, and pacified his Fathers wrath, and is gone to Heaven to prepare a place for us, and in the mean time to intercede for us, and therefore away with praying, and mourning, and hearing, *&c.* Ah! what a world of profeſſors hath Satan drawn in theſe days from Religious ſervices, by working them to make ſuch ſad, wild and ſtrange inferences from the ſweet and excellent things that the Lord Jeſus hath done for his beloved ones.

Now the Remedies againſt this Device are theſe.

The firſt Remedy

1 *Remedy.* AGainſt this Device of Satan, is, To dwell as much on thoſe Scriptures, that ſhew you the duties and ſervices that Chriſt

Chriſt requires of you, as upon thoſe Scriptures that declare to you the precious and glorious things that Chriſt hath done for you. 'Tis a ſad and a dangerous thing to have two eyes to behold our dignity and priviledges, and not one to ſee our duties and ſervices. I ſhould look with one eye upon the choice and excellent things that Chriſt hath done for me, to raiſe up my heart to love Chriſt with the pureſt love, and to joy in Chriſt with the ſtrongeſt joy, and to lift up Chriſt above all, who hath made himſelf to be my all: And I ſhould look with the other eye upon thoſe ſervices and duties that the Scriptures require of thoſe for whom Chriſt hath done ſuch bleſſed things: As upon that of the Apoſtle, *What, know ye not that your body is the Temple of the Holy Ghoſt, which is in you, which ye have of God, and ye are not your own? For ye are bought with a price, therefore glarifie God in your body, and in your ſpirit, which are Gods.* And that, *Therefore my beloved brethren, be ye ſtedfaſt, unmoveable, alwaies abounding in the work of the Lord, knowing that your labour is not in vain in the Lord.* And that, *And let us not be weary in well doing, for in due ſeaſon we ſhall reap, if we faint not.* And that of the Apoſtle, *Rejoyce alwaies, and pray without ceaſing.* And that in the *Philippians*, *Work*

Tertullian hath this expreſſion of the Scriptures (*Adoro plenitudinem Scripturarum*) I adore the fulneſs of the Scripture. *Gregory* calls the Scripture (*Cor & animam Dei*) the heart and ſoul of God, and who will not then dwell on it?

1 Cor. 6. 19, 20.

1 Cor. 15. 58.

Gal. 6. 6.

out your ſalvation with fear and trembling. And that, *This do till I come.* And that, *Let us conſider one another, to provoke one another to love, and to good works; not forſaking the aſſembling of our ſelves together, as the manner of ſome is, but exhorting one another and ſo much the more, as you ſee the day approaching:* Now a ſoul that would not be drawn away by this Device of Satan, he muſt not look with a ſquint-eye upon theſe bleſſed Scriptures, and abundance more of like import; but he muſt dwell upon them, he muſt make theſe Scriptures to be his chieſeſt, and his choiceſt companions, and this will be a happy means to keep him cloſe to Chriſt and his ſervice in theſe times, wherein many turn their backs upon Chriſt, under pretence of being intereſted in the great glorious things that have been acted by Chriſt, *&c.*

Phil. 1. 12, 13. 1 Cor. 11. 26. Heb. 10. 24, 25. The Jews were much in turning over the leaves of the Scripture, but they did not weigh the matter of them. Joh. 5. 39. You ſearch the Scriptures *Gr.* there ſeemeth to be indicative, rather than imperative.

The ſecond Remedy

2 *Remedy.*

AGainſt this Device of Satan, is, To conſider, That the great and glorious things that Jeſus Chriſt hath done, and is a doing for us, ſhould be ſo far from taking us off from religious ſervices, and pious performances, that they ſhould be the greateſt motives and encouragements to the performance of them that may be,

as

as the Scriptures do abundantly evidence. I will only inſtance in ſome; as that, *That we being delivered out of the hands of our Enemies, might ſerve him without fear; in holineſs and righteouſneſs before him all the days of our lives*; Chriſt hath freed you from all your Enemies, from the Curſe of the Law, the predominant Damnatory power of ſin, the wrath of God, the ſting of death, and the torments of Hell; but what is the end and deſign of Chriſt in doing theſe great and marvellous things for his people? 'Tis not that they ſhould throw off duties of righteouſneſs and holineſs, but that their hearts may be the more free and ſweet in all holy duties, and heavenly ſervices: So the Apoſtle, *I will be their God, and they ſhall be my people: And I will be a Father unto you, and ye ſhall be my Sons and Daughters, ſaith the Lord Almighty* (mark what follows) *Having therefore theſe promiſes (dearly beloved) let us cleanſe our ſelves from all filthineſs of the fleſh and ſpirit; perfecting holineſs in the fear of the Lord.* And again, *The grace of God that bringeth ſalvation, hath appeared to all men, teaching us, that denying all ungodlineſs and worldly luſts, we ſhould live ſoberly, righteouſly, and godly in this preſent world, looking for that bleſſed hope, and the glorious appearing of the great God, and our Saviour Jeſus Chriſt,*

1 Pet. 2. 9. Luke 1. 74, 75. This I am ſure of, that all mans happineſs here is his holineſs, and his holineſs ſhall hereafter be his happineſs. Chriſt hath therefore broke the Devils yoke from off our necks, that his Father might have better ſervice from our hearts 2 Cor. 6. 17, 18 Chap. 7. 1. compared.

Tit. 11. 12, 13, 14.

who

Tace lingua, loquere vita. Talk not of a good life, but let thy life ſpeak. Your actions in paſſing paſs not away; for every good work is a grain of ſeed for eternal life

who gave himſelf for us, that he might redeem us from all iniquity, and purifie unto himſelf a peculiar people, zealous of good works. Ah ſouls! I know no ſuch Arguments to work you to a lively and conſtant performance of all heavenly ſervices like thoſe that are drawn from the conſideration of the great and glorious things that Chriſt hath done for you; and if ſuch Arguments will not take you, and win upon you, I do think the throwing of Hell-fire in your faces will never do it.

The third Remedy

3 *Remedy.*

AGainſt this Device of Satan, is, ſeriouſly to conſider, That thoſe precious ſouls which Jeſus Chriſt hath done and ſuffered as much for, as he hath for you, have been exceeding active and lively in all Religious ſervices, and heavenly performances: He did as much, and ſuffered as much for *David* as for you, and yet, who more in praying and praiſing God than *David? Seven times a day will I praiſe the Lord.* Who more in the ſtudying and meditating on the Word, than *David? The Law is my meditation day and night.* The ſame truth you may run and read in *Jacob*, *Moſes*, *Job*, *Daniel*, and in the reſt of the holy Prophets, and Apoſtles, for whom Chriſt hath done as much

The Saints Motto in all ages hath been (*Laboremus*) let's be doing God loves (*Curriſtas* not *Quæriſtas*) the Runner, not the Queſtioner, or Diſputer, ſaith *Luther.*

for

for as for you. Ah! how have all thoſe Worthies abounded in works of righteouſneſs and holineſs, to the praiſe of free grace? Certainly Satan hth got the upper hand of thoſe ſouls that do argue thus, Chriſt hath done ſuch and ſuch glorious things for us, therefore we need not make any care and conſcience of doing ſuch and ſuch Religious ſervices, as men ſay the world calls for: if this Logick be not from Hell, what is? Ah! were the holy Prophets and Apoſtles alive to hear ſuch Logick come out of the mouths of ſuch as profeſs themſelves to be intereſted in the great and glorious things that Jeſus Chriſt hath done for his choſen ones, how would they bluſh to look upon ſuch ſouls? and how would their hearts grieve and break within them, to hear the the language, and to obſerve the actings of ſuch ſouls.

The day is at hand, when God will require of men, *Non quid legerint, ſed quid egerint, nec quid dixerint, ſed quomodo vixerint.*

He that talks of heaven, but doth not the will of God, is like him that gaze upon the Moon, but fell into the pit.

The fourth Remedy

4 *Remedy.*

AGainſt this Device of Satan, is, ſeriouſl to conſider this, That thoſe that do not walk in the ways of righteouſneſs and holineſs (that do not wait upon God in the ſeveral duties and ſervices that are commanded by him) cannot have that evidence to their own ſouls of their righteouſneſs before God, of their fellowſhip and communion with God, of their

Certainly, 'tis one thing to judge by our graces, ano-

ther thing to rest, or put our trust in them. There is a great deal of difference betwixt delaring and deserving.

their blessedness here, and their happiness hereafter, as those souls have, that love and delight in the waies of the Lord, that are always best when they are most in the works and service of the Lord. *Little Children* (saith the Apostle) *let no man deceive you; he that doth righteousness, is righteous, even as he is righteous. In this* (saith the same Apostle) *the Children of the God ar manifest, and the Children of the Devil; whosoever doth not righteousness is not of God, neither he that loveth not his Brother. If ye know that he is righteous,* (saith the same Apostle) *ye know that every one that doth righteousness, is born of him. He that saith, I know him, and keepeth not his Commandments, is a lyar, and the truth is not in him. But whosoever keepeth his Word, in him verily is the love of God perfected. Hereby know we that we are in him. He that saith he abideth in him, ought himself also to walk, even as he walked. If we say that we have fellowship with him, and walk in darkness, we lye, and do not the truth; but if we walk in the light, as he is in the light, we have fellowship one with another; and the blood of Jesus Christ cleanseth us from all sin,* saith the same Apostle. So *James* 2. *What doth it profit, my brethren, though a man say he hath faith, and have no works, can faith save him?* i. e. It cannot: *For as the body without*

As *Davids* Daughters were known by their Garments of divers colours, so are Gods Children by their piety and Sanctity.

A Chistians emblem should be an house walking towards heaven. High words surely make a man neither holy nor just, but a vertuous life, a circumspect walking.

out ſpirit is dead, ſo faith without works is dead alſo. To look after holy and heavenly works, is the beſt way to preſerve the ſoul from being deceived, and deluded by Satans deluſions, and by ſudden flaſhes of joy and comfort; holy works being a more ſenſible and conſtant pledg of the precious Spirit, begetting and maintaining in the ſoul more ſolid, pure, clear, ſtrong, and laſting joy. Ah ſouls! as you would have in your ſelves a conſtant and bleſſed evidence of your fellowſhip with the Father, and the Son, and of the truth of grace, and of your future happineſs, look that you cleave cloſe to holy ſervices; and that you turn not your backs upon Religious duties.

makes him dear to God. A Tree that is not fruitful, is for the fire. Chriſtianity is not a talking but a walking with God, who will not be put off with words; if he miſs of fruit, he will take up his Axe, & then the ſoul is cut off for ever.

The fifth Remedy

AGainſt this Device of Satan, is, ſolemnly to conſider, That there are other choice and glorious ends for the Saints performance of Religious duties, than for the juſtifying of their perſons before God, or for their ſatisfying of the Law or Juſtice of God, or for the purchaſing of the pardon of ſin, &c. *viz.* To teſtifie their Juſtification; *A good tree cannot but bring forth good fruits*; to teſtifie their love to God, and their ſincere obedience to the commands of God; to teſtifie

5 *Remedy.*

'Tis a precious truth, never to be forgotten (*Quod non actibus, ſed finibus penſantur offi ia*) That duties are eſteemed

not by their acts, but by their ends.

Finis movet ad agendum. The end moves to doing.

Tene mensuram & respice finem. Keep thy self within compass, and have an eye alwaies to the end of thy life and actions, was *Maximilian* the Emperors Motto.

stifie their deliverance from spiritual bondage, to evidence the indwellings of the Spirit, to stop the mouths of the worst of men, and to glad those righteous souls that God would not have sadded. These and abundance of other choice ends there be, why those that have an interest in the glorious doings of Christ, should notwithstanding that, keep close to the holy duties and religious services that are commanded by Christ. And if these considerations will not prevail with you, to wait upon God in holy and heavenly duties, I am afraid if one should rise from the dead, his arguments would not win upon you, but you would hold on in your sins, and neglect his service, though you lost your souls for ever, &c.

The fifth Device *Satan hath to draw souls off from Religious services, and to keep souls off from Holy duties, is,*

5 *Device.*

BY presenting to them the paucity and poverty of those that walk in the ways of God, that hold on in Religious practices: Saith Satan, do not you see, that those that walk in such and such Religious ways, are the poorest, the meanest and the most despicable persons in the world. This took with them in *John* 7. *Then answered the Pharisees, Are yea also deceived?*

John 7. 47, 48, 49.

deceived? Have any of the Rulers, or of the Phariſees believed on him? But this People who knoweth not the Law are Curſed.

Now the Remedies againſt this Device, are theſe that follow.

The firſt Remedy

1 *Remedy.*

AGainſt this Device of Satan, is, To conſider, That though they are outwardly poor, yet they are inwardly rich; though they are poor in temporals, yet they are rich in ſpirituals; the worth and riches of the Saints is inward: *The Kings daughter is all glorious within. Hearken my beloved brethren, hath not God choſen the poor of this world rich in faith, and heirs of the Kingdom, which he hath promiſed to them that love him?* ſaith *James. I know thy poverty, but thou art rich*; ſaith *John* to the Church of *Smyrna.* What though they have little in poſſeſſion, yet they have a glorious Kingdom in reverſion. *Fear not little flock, it is your Fathers pleaſure to give you a Kingdom.* Though Saints have little in hand, yet they have much in hope. You count thoſe happy in a wordly ſenſe, that have much in reverſion, though they have little in poſſeſſion; and will you count the Saints miſerable, becauſe they have little in

Do not you ſee (ſaith *Chryſoſtome*) the places where treaſures are hid are rough and over-grown with thorns? Do not the Naturaliſts tell you, that the mountains that are big with gold within, are bare of graſs without. Saints have as Scholars, poor Commons here, becauſe they

must ſtudy hard to go to Heaven.

in hand, little in poſſeſſion? Though they have a glorious Kingdom in reverſion of this. I am ſure the pooreſt Saint that breaths will not exchange (were it in his power) that which he hath in hope and in reverſion, for the poſſeſſion of as many worlds as there be ſtars in Heaven, or ſands in the Sea, *&c.*

The ſecond Remedy

2 *Remedy.*

AGainſt this Device of Satan, is, To conſider, That in all ages God hath had ſome that have been great, rich, wiſe, and honourable, that have choſen his ways, and cleaved to his ſervice in the face of all difficulties; though not many wiſe men, yet ſome wiſe men; and though not many mighty, yet ſome mighty have; and though not many noble yet ſome noble have, witneſs *Abraham*, & *Jacob*, & *Job*, & ſeveral Kings, & others that the Scriptures ſpeaks of; and ah! how many have we among our ſelves, whoſe ſouls have cleaved to the Lord, and who have ſwum to his ſervice through the blood of the ſlain, and who have not counted their lives dear unto them, that they and others might enjoy the holy things of Chriſt, according to the mind and heart of Chriſt, *&c.*

Good Nobles (ſaith one) are like black Swans, and thinly ſcattered in the firmament of a ſtate, even like Stars in the firſt magnitude, yet ſome God hath had in all ages, as might be ſhewed out of Hiſtories.

The

The third Remedy

3 *Remedy.*

AGainſt this Device of Satan, is, ſolemnly to conſider, that the Spiritual riches of the pooreſt Saints, do infinitely tranſcend the temporal riches of all the wicked men in the world, their ſpiritual riches do ſatis fie them, they can ſit down ſatisfied with the riches of grace that be in Chriſt, without honours, and without riches, *&c. He that drinks of that water, that I ſhall give him, ſhall thirſt no more.* The riches of poor Saints are durable, they will bed and board with them they will go to the Priſon, to a ſick bed, to a grave, yea, to Heaven with them. The ſpiritual riches of poor Saints are as wine to cheer them, and as bread to ſtrengthen them, and as cloth to warm them, and as Armour to protect them. Now all you that know any thing, do know, that the riches of this world cannot ſatisfie the ſouls of men, and they are as fading as a Fower, or as the owners of them are, *&c.*

Alexanders vaſt mind enquired if there were any more worlds to conquer.

Craſſus was ſo rich, that he maintained an Army with his own revenues; yet he, his great Army, with his Son and heir fell together, and left his great eſtate to others

The fourth Remedy

4 *Remedy.*

AGainſt this Device, is, ſeriouſly to conſider, That though the Saints conſidered comparatively, are few;

though they be a *little, little, flock, a remnant. A garden enclosed, a spring shut up, a fountain sealed*; though they are *as the Summer gleanings*; though they are *one of a City, and two of a Tribe*; though they be but a handful, to a houseful; a spark to a flame; a drop to the Ocean; yet consider them simply in themselves, and so they are an innumerable number that cannot be numbred, as *John* speaketh, *after this I beheld, and loe a great multitude which no man could number, of all Nations and kindreds, and people, and tongues, stood before the Throne, and before the Lamb, cloathed with white Robes, and Palms in their hands.* So *Matthew* speaks, *and I say unto you, that many shall come from the East, and West, and shall sit down with Abraham, Isaac and Jacob in the Kingdom of Heaven.* So *Paul, But ye are come unto Mount Sion, and unto the City of the living God, the heavenly Jerusalem, and to an innumerable company of Angels. To the general Assembly, and Church of the first-born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect.*

Luke 12, 32,

Cant. 4. 12. Jer. 3. 14.

Rev. 7. 9.

Mat. 8. 11.

Heb. 12. 22, 23

When *Fulgentius* saw the Nobility of *Rome* sit mounted in their bravery, it mounted his meditations to the heavenly *Jerusalem.*

The

The fifth Remedy

5 *Remedy.*

AGainſt this Device of Satan, is, ſeriouſly to conſider, That 'twill be but as a day, before theſe poor deſpiſed Saints ſhall ſhine brighter than the Sun in his glory: 'Twill not be long before you will wiſh, Oh! that we were now among the poor, mean, deſpiſed ones, in the day that God comes to make up his jewels. 'Twill not be long before theſe poor few Saints ſhall be lifted up upon their Thrones to judge the multitude, the world, as the Apoſtle ſpeaks, *Know ye not that the Saints ſhall judge the world?* And in that day, O! how will the great, and the rich, the learned and the noble, wiſh that they had lived and ſpent their daies with theſe few, poor contemptible creatures, in the ſervice of the Lord? Oh! how will this wicked world curſe the day that ever they had ſuch baſe thoughts of the poor mean Saints, and that their poverty became a ſtumbling block, to keep them off from the ways of Sanctity?

Mr. *Fox* being once asked whether he knew a certain poor man who had received ſuccour of him in time of trouble: he anſwered. I remember him well, I tell you I forget Lords and Ladies to remember ſuch. So will God deal by his poor Saints: he will forget the great and

I have read of *Ingo* an ancient King of the *Draves*, who making a ſtately Feaſt, appointed his Nobles, at that time *Pagans*, to ſit in the Hall below, and commanded certain poor Chriſtians to be brought up into his Preſence-Chamber, to ſit with

mighty ones of the world, to remember his few, poor, despised ones. Though *John* was poor in the world, yet the Holy Ghost calls him the greatest that was born of women. Ah poor Saints! men that know not your worth, cannot have such low thoughts of you, but the Lord will have as high.

him at his Table, to eat and drink of his Kingly chear, At which many wondering, he said, *He accounted Christians, though never so poor, a greater Ornament to his Table, and more worthy of his company, than the greatest Peers unconverted to the Christian faith, for when these might be thrust down to Hell, those might be his Consorts, and fellow Princes in Heaven.* You know how to apply it. Although you see the Stars sometimes by their reflections in a puddle, or in the bottom of a Well, I, in a stinking ditch, yet the Stars have their scituation in Heaven: So, though you see a godly man in a poor, miserable, low, despised condition, for the things of this world, yet he is fixed in Heaven, in the Region of Heaven: *Who hath raised us up* (saith the Apostle) *and made us sit together in heavenly places in Christ Jesus.* Oh! therefore say to your own souls (when they begin to decline the ways of *Sion*, because of the poverty and paucity of those that walk in them) the day is at hand when those few, poor, despised Saints shall shine in glory, when they shall judge this world, and when all the wicked of this world will wish that they were in their condition, and would give ten thousand worlds (were it in their power) that they might but have the honour and happiness to wait upon those, whom for their

their poverty and paucity, they have neglected and deſpiſed in this world.

The ſixth Remedy

AGainſt this Device of Satan, is, ſolemnly to conſider, that there will come a time even in this life, in this world, when the reproach and contempt that is now caſt upon the ways of God, by reaſon of the poverty and paucity of thoſe that walk in thoſe ways, ſhall be quite taken away, by his making them the head, that have days without number been the tail, and by his raiſing them up to much outward riches, proſperity and glory, who have been as the out caſt, becauſe of their poverty and paucity. *John* ſpeaking of the glory of the Church, the new *Jeruſalem* that came down from heaven, *Rev.* 21, tells us, *That the Nations of them which are ſaved, ſhall walk in the light of it, and the Kings of the earth do bring their glory into it.* So the Prophet *Iſaiah*, *They ſhall bring their ſons from far, and their ſilver and their gold with them. For braſs, I will bring gold, and for Iron I will bring ſilver, and for wood braſs, and for ſtones iron.* And ſo the Prophet, *Zachariah* ſpeaks *Chap.* 14. 14. *And the wealth of all the Heathen round about, ſhall be gathered together, gold and ſilver, and apparel in great*

6 Remedy.

Theſe following Scriptures do abundantly confirme this truth, Jer. 31. 12. Iſa. 30. 23. & 62, 8, 9. Joel 2. 23, 24. Mich. 4. 6. Am. 9 13, 14. Zech. 8. 12. Iſa. 41. 18, 19. & 55. 13. & 66. 6, 7. & 65. 21, 22. & 61. 4. & 60. 10. Ezek. 36. 10. Only take theſe two Cautions.

1. That in theſe times the Saints chiefeſt comforts, delights, and contents, will conſiſt in their more clear

full, and constant enjoyment of God. 2. That they shall have such abundant measure of the Spirit poured out upon them that their riches and outward glory shall not be snares unto them but golden steps to a richer living in God.

great abudance. The Lord hath promised that the meek shall inherit the earth: And Heaven and Earth shall pass away, before one jot or one tittle of his word shall pass unfulfilled. Ah poor Saints! now some thrust sore at you, others look a squint upon you, others shut the door against you, others turn their backs upon you; and most of men (except it be a few that live much in God; and are filled with the riches of Christ) do either neglect you, or despise you because of your poverty; but the day is coming, when you shall be lifted up above the dunghil, when you shall change poverty for Riches, your rags for Robes, your reproach for a Crown of honour, your infamy for Glory, even in this world.

And this is not all, but God will also mightily encrease the number of his chosen ones; multitudes shall be converted to him. *Who hath heard such a thing? who hath seen such things? shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Sion travelled, she brought forth Children. And they shall bring all your brethren for an offering unto the Lord out of all nations, upon horses, and in chariots, in litters, and upon mules, and upon swift beasts to my holy Mountain Jerusalem, saith the Lord; as the Children of Israel bring an offering in a clean vessel into the*

Isa. 66. 8.

Ver. 19. 20.

the houſe of the Lord. Doth not the Scripture ſay, that the Kingdoms of this world muſt become the Kingdoms of our Lord? Hath not God given to Chriſt the Heathen, and the uttermoſt parts of the earth for his poſſeſſion? Hath not the Lord ſaid, that in the *laſt days the mountain of the Lords houſe ſhall be lifted up above the hills, and ſhall be eſtabliſhed in the top of the mountains, and all nations ſhall flow unto it.* Pray read and meditate upon *Iſa.* 60. and *66.* and 2. 1. to 5. and there you ſhall find the multitudes that ſhall be converted to Chriſt; and Oh that you would be mighty in believing, and in wreſtling with God, that he would haſten the day of his glory, that the reproach that is now upon his people and ways may ceaſe!

Rev. 11. 15.

Pſal. 2. 8.
Iſa. 2. 2. and 54. 14. & 61. 9

The ſixth Device *that Satan hath to keep ſouls off from religious ſervices, is,*

BY preſenting before them the examples of the greateſt part of the world that walk in the ways of their own hearts, and that make light and ſlight of the ways of the Lord. Why, ſaith Satan, do not you ſee that the great, and the rich; the Noble and the Honourable, the Learned and the Wiſe, even the greateſt number of men never trouble themſelves about ſuch and ſuch ways, and why then

6 Device.

John 4. 18.
Cha. 7. 48, 49.
1 Cor. 1. 26, 22
Mic. 7. 2, 3, 4.

should you be singular and and nice? You were far better do as the most do, *&c.*

Now the Remedies against this Device, are these.

The first Remedy

1 *Remedy.*

AGainst this Device of Satan, is, solemnly to consider of those Scriptures that make directly against following the sinful examples of men; as that in *Exodus*, *Thou shalt not follow a multitude to do evil neither shalt thou speak in a cause to decline after many to wrest Judgment.* The multitude generally are ignorant, and know not the way of the Lord, therefore they speak evil of that they know not; they are envious and maliciously bent against the service and way of God; and therefore they cannot speak well of the ways of God. *This way is every where spoken against*, said they. So in *Num.* 16. *Separate from them, and come out from among them.* So the Apostle, *Have no fellowship with the unfruitful works of darkness.* So *Solomon, enter not into the way of the wicked, forsake the foolish and live.* They that walk with the most, shall perish with the most; They that do as the most, shall ere long suffer with the most: They that

The way to Hell is broad, and well beaten; the way to be undone for ever; is to do as the most do, *Argumentum turpissimum est turba.* The multitude is the weakest and worst Argument, saith *Seneca.*

Prov. 4. 14. Chap. 9. 6.

that live as the moſt, muſt die with the the moſt and to hell with the moſt.

The ſecond Remedy

2 *Remedy.*

AGainſt this Device of Satan, is, ſeriouſly to conſider, That if you will ſin with the multitude, all the Angels in Heaven, and men on earth, cannot keep you from ſuffering with the multitude. If you will be wicked with them, you muſt unavoidably be miſerable with them. Say to thy ſoul, O my ſoul! If thou wilt ſin with the multitude, thou muſt be ſhut out of Heaven with the multitude, thou muſt be caſt down to Hell with the multitude. *And I heard a voice from Heaven, ſaying, Come out of her my people, that ye be not partakers of her ſins, and that ye receive not of her plagues.* Come out in affection, in action, and in habitation; for elſe the infection of ſin, will bring upon you the infliction of puniſhment. So ſaith the wiſe man, *He that walketh with wiſe men, ſhall be wiſe, but a companion of fools ſhall be deſtroyed*, or as the Hebrew hath it, *ſhall be broken in pieces.* Multitudes may help thee into ſin; yea, one may draw thee into ſin, but 'tis not multitudes that can help thee to eſcape puniſhments; as you may ſee in *Moſes* and *Aaron*, that were provoked to ſin by the Multitude; but were ſhut out of the pleaſant Land, and fell

Sin and puniſhment are linked together with chains of Adamant.

Of ſin we may ſay as *Iſiodore* doth of the Serpent (*Tot dolores quot colores*) ſo many colours, ſo many dolours.

ירוע
רוע

a *Jeroange*, from *Ruange*, to be naught

fell by a hand of Juſtice as well as others.

The third Remedy

3 *Remedy.*

AGainſt this Device of Satan, is, ſolemnly to conſider the worth and excellency of thy immortal ſoul. Thy ſoul is a Jewel more worth than heaven and earth. The loſs of thy ſoul is incomparable, irreparable, and irrecoverable, if that be loſt, all is loſt, and thou art undone for ever. Is it madneſs and folly in a man to kill himſelf for company? and is it not greater madneſs or folly to break the neck of thy ſoul, and to damn it for company? Suſpect that way wherein thou ſeeſt multitudes to walk, the multitude being a ſtream that thou muſt row hard againſt or thou wilt be carried into that gulph, out of which Angels cannot deliver thee. Is it not better to walk in a ſtrait way alone, than to wander into crooked ways with company? ſure 'tis better to go to Heaven alone than to Hell with company.

What wiſe man would fetch gold out of a fiery Crucible, hazard his immortal ſoul (to gain the world) by following a multitude in thoſe ſteps that lead to the chambers of death and darkneſs.

I might add other things, but theſe may ſuffice for the preſent; and I am afraid, if theſe Arguments do not ſtir you, other Arguments will work but little upon you.

The

The seventh Device *that Satan hath to keep souls off from holy exercises, from religious services, is,*

BY casting in a multitude of vain thoughts, whilst the soul is in seeking of God, or in waiting on God; and by this Device he hath cooled some mens spirits in Heavenly services, and taken off (at least for a time) many precious souls from Religious performances. I have no heart to hear, nor no heart to pray, nor no delight in reading nor in the society of the Saints, *&c.* Satan doth so dog and follow my soul, and is still a casting in such a multitude of vain thoughts concerning God, the World, and my own soul, *&c.* that I even tremble to think of waiting upon God in any Religious service. Oh! the vain thoughts that Satan casts in, do so distaste my soul, and so grieve, vex, perplex, and distract my soul, that they even make me weary of Holy duties, yea, of my very life: Oh! I cannot be so raised and ravished, so heated and melted, so quickned and enlarged, so comforted and refreshed, as I should be, as I might be, and as I would be in Religious services, by reason of that multitude of vain thoughts, that Satan is injecting or casting into my soul, *&c.*

7 *Device.*

Vellem servire Domino, sed cogitationes non patiuntur. Lord, now how fain would I serve thee, and vain thoughts will not suffer me!

Now

Now the Remedies againſt this Device of Satan, are theſe.

The firſt Remedy

1 *Remedy.*

AGainſt this Device of Satan, is, To have your hearts ſtrongly affected with the greatneſs, holineſs, Majeſty and glory of that God before whom you ſtand, and with whom your ſouls do converſe in religious ſervices. Oh! let your ſouls be greatly affected with the preſence, purity, and Majeſty of that God before whom thou ſtandeſt. A man would be afraid of playing with a feather, when he is ſpeaking with a King; ah! when men have poor, low, light, ſlight, &c. thoughts of God, in their drawing near to God, they tempt the Devil to beſtir himſelf, and to caſt in a multitude of vain thoughts to diſturb and diſtract the ſoul in its waiting on God. There is nothing that will contribute ſo much to the keeping out of vain thoughts; as to look upon God, as an omniſcient God, an omnipreſent God, an omnipotent God, a God full of all glorious perfections, a God whoſe Majeſty, purity, and glory will not ſuffer him to behold the leaſt iniquity. The reaſon why the bleſſed Saints and glorious Angels in heaven have not ſo much as one vain thought-

When *Pompey* could not keep his ſouldiers in the Camp by perſwaſion, he caſt himſelf all along in the narrow paſſage that led out of it, and bid them go if you will, but you muſt firſt trample upon your General, and the thoughts of this overcame them. You are wiſe, and know how to apply it to the point in hand.

thought is, becauſe they are greatly affected with the greatneſs, holineſs, Majeſty, purity, and glory of God.

The ſecond Remedy

2 *Remedy.*

AGainſt this Device of Satan, is, To be peremptory in religious ſervices, notwithſtanding all thoſe wandring thoughts the ſoul is troubled with. This will be a ſweet help againſt them, for the ſoul to be reſolute in waiting on God, whether it be troubled with vain thoughts or not. To ſay, Well I will pray ſtill, and hear ſtill, and meditate ſtill, and keep fellowſhip with the Saints ſtill; many precious ſouls can ſay from experience, that when their ſouls have been peremptory in their waiting on God, that Satan hath left them, and hath not been ſo buſie in vexing their ſouls with vain thoughts; when Satan perceives that all thoſe trifling vain thoughts that he caſts into the ſoul, do but vex the ſoul into greater diligence, carefulneſs, watchfulneſs, and peremptorineſs in holy and heavenly ſervices, and that the ſoul loſeth nothing of his zeal, piety, and devotion; but doubles his care, diligence, and earneſtneſs; he often ceaſes to interpoſe his trifles and vain thoughts, as he ceaſed to tempt Chriſt, when Chriſt was peremptory in reſiſting his temptations.

It is a rule in the civil Law, (*Nec videtur actum, ſi quid ſuperſit quod agatur*) Nothing ſeems to be done, if there remains ought to be done. *Si dixiſti ſufficit: periiſti,* If once thou ſayſt 'tis enough, thou art undone, ſaith *Auguſtin.*

The

The third Remedy

3 *Remedy.*

AGainſt this Device of Satan, is, to conſider this, That thoſe vain and trifling thoughts that are caſt into our ſouls, when we are waiting upon God in this or that religious ſervice, if they be not cheriſhed and indulged, but abhorred, reſiſted, and diſclaimed; they are not ſins upon our ſouls, though they may be troubles to our minds, they ſhall not be put upon our accounts, nor keep mercies and bleſſings from being enjoyed by us. When a ſoul in uprightneſs can look God in the face, and ſay, Lord when I approach neer unto thee, there be a world of vain thoughts crowd in upon me, that do diſturb my ſoul, and weaken my faith, and leſſen my comfort, and ſpiritual ſtrength; oh! theſe are my clog, my burden, my torment my hell; oh! do juſtice upon theſe, free me from theſe, that I may ſerve thee with more freeneſs, ſingleneſs, ſpiritualneſs, and ſweetneſs of ſpirt. Theſe thoughts may vex that ſoul, but they ſhall not harm that ſoul, nor keep a bleſſing from that ſoul. If vain thoughts reſiſted and lamented could ſtop the current of mercy, and render a ſoul unhappy, there would be none on earth that ſhould ever taſt of mercy, or be everlaſtingly happy.

'Tis not Satan caſting in of vain thoughts that can keep mercy from the ſoul, or undo the ſoul, but the lodging and cheriſhing of vain thoughts, *O Jeruſalem, how long ſhall vain thoughts lodge within thee?* Jer. 4. 14. Heb. *in the midſt of thee.* They paſs through the beſt hearts, they are lodged and cheriſhed only in the worſt hearts.

The

The fourth Remedy

4 *Remedy.*

AGainſt this Device of Satan, is, ſolemnly to conſider, That watching againſt ſinful thoughts, reſiſting of ſinful thoughts, lamenting and weeping over ſinful thoughts, carries with it the ſweeteſt, and ſtrongeſt evidence of the truth and power of grace, and of the ſincerity of your hearts, and is the readieſt and the ſureſt way to be rid of them. Many low and carnal conſiderations may work men to watch their words, their lives, their actions, as hope of gain, or to pleaſe friends, or to get a name in the world, and many other ſuch like conſiderations, Oh! but to watch our thoughts, to weep and lament over them, *&c.* This muſt needs be from ſome noble, ſpiritual, and internal Principle, as love to God, a holy fear of God, a holy care and delight to pleaſe the Lord, *&c.* The Schools do well obſerve, that outward ſins are of greater infamy; but inward heart ſins are of greater guilt; as we ſee in the Devils. There is nothing that ſo ſpeaks out a man to be throughly and kindly wrought upon, as his having his thoughts to be brought into obedience, as the Apoſtle ſpeaks. Grace is grown up to a very great height in that ſoul where it prevails, to the ſubduing of thoſe vain thoughts

Pſal. 139. 23. Thoughts are the firſt born, the bloſſomes of the ſoul, the beginning of our ſtrength, whether for good or evil, and they are the greateſt Evidences for, or againſt a man that can be.

Majoris infamiæ.
Majoris reatus.

2 Cor. 10. 4, 5

Pſal. 114. 2. Iſa. 59. 7. Chap. 66. 18. Mat. 9. 4. Chap. 12. 25.

thoughts that walk up and down in the ſoul. Well, though you cannot be rid of them, yet make reſiſtance and oppoſition againſt the firſt riſings of them. When ſinful thoughts ariſe, then think thus, the Lord takes notice of theſe thoughts, *He knows them afar off*, as the *Pſalmiſt* ſpeaks. He knew *Herod*'s bloody thoughts, and *Judas* his betraying thoughts, and the *Phariſees* cruel and blaſphemous thoughts afar off. Oh! think thus; All theſe ſinful thoughts, they defile and pollute the ſoul, they deface and ſpoil much of the inward beauty, and glory of the ſoul; if I commit this or that ſin, to which my thoughts incline me, then either I muſt repent, or not repent, if I repent, it will coſt me more grief, ſorrow, ſhame, heart-breaking, and ſoul-bleeding, before my Conſcience will be quieted, divine juſtice pacified, my comfort and joy reſtored, my evidences cleared, and my pardon in the Court of Conſcience ſealed, than the imagined profit, or ſeeming ſenſual pleaſure can be worth: *What fruit had you in thoſe things whereof you are now aſhamed.*

Zeno a wiſe Heathen affirmed, God even beheld the thoughts Mat. 15. 15, 16, 17, 18.

If I never repent, Oh then my ſinful thoughts will be ſcorpions that will eternally vex me; the rods that will eternally laſh me; the thorns that will everlaſtingly prick me; the Dagger that will be eternally a ſtabbing me; the worm that will be

Tears inſtead of Gems were the ornaments of *Davids* bed, when he had ſinned, and ſo they muſt be thine, or elſe thou muſt lie down in the bed of ſorrow for ever.

be for ever a gnawing me: Oh! therefore watch againſt them, be conſtant in reſiſting them, and in lamenting and weeping over them, and then they ſhall not hurt thee, though they may for a time trouble thee; And remember this, He that doth this, doth more than the moſt gliſtering and bluſtering hypocrite in the world doth.

Inward bleeding kills many a man, ſo will ſinful thoughts if no repented of.

The fifth Remedy

AGainſt this Device of Satan, is, To labour more and more to be filled with the fulneſs of God, and to be enriched with all ſpiritual and heavenly things. What's the reaſon that the Angels in Heaven have not ſo much as an idle thought? 'Tis becauſe they are filled with the fulneſs of God. Take it for an experienced truth, the more the ſoul is filled with the fulneſs of God, and enriched with ſpiritual and heavenly things, the leſs room there is in that ſoul for vain thoughts. The fuller the veſſel is of wine, the leſs room there is for water. Oh! then lay up much of God, of Chriſt, of precious promiſes, and choice experiences in your hearts, and then you will be leſs troubled with vain thoughts. *A good man out of the good treaſure of his heart bringeth forth good things.*

5. *Remedy.* Epheſ. 3. 10. The words are an Hebraiſm. The Hebrews when they would ſet out many excellent things, they adde the Name of God to it, City of God, Cedars of God, wreſtlings of God: So here, *That ye may be filled with the fulneſs of God,* Mat. 12. 3.

The sixth Remedy

6. *Remedy.* AGainst this Device of Satan, is, To keep up holy and spiritual affections; for such as your affections are, such will be your thoughts. *O how I love thy Law, 'tis my meditation all the day.* What we love most, we most muse upon; *When I awake, I am still with thee.* That which we much like, we shall much mind. They that are frequent in their love to God, and his Law, will be frequent in thinking of God and his Law; a child will not forget his mother.

Psal. 119, 97 & 109. 8.

simile.

The seventh Remedy

7. *Remedy.* AGainst this Device of Satan, is, To avoid multiplicity of worldly business. Oh! let not the world take up your hearts and thoughts at other times. Souls that are torn in pieces with the cares of the world, will be always vexed and tormented with vain thoughts, in all their approaches to God; vain thoughts will be still crowding in upon him that lives in a crowd of business. The Stars which have least circuit are neareſt the Pole; and men that are least perplexed with business, are commonly neareſt to God.

2 Tim. 24. ἐμπλέκεται Is entangled, 'tis a comparison which S. *Paul* borroweth from the custom of the Roman Empire, wherein Souldiers were forbidden to be Proctors of other mens causes, to undertake husbandry or merchandize.

The

The Eighth Device *that Satan hath to hinder ſouls from Religious ſervices, from holy performances, is,*

BY working them to reſt in their performances. To reſt in prayer, and to reſt in hearing, reading and the Communion of Saints, *&c.* And when Satan hath drawn the ſoul to reſt upon the ſervice done, then he will help the ſoul to reaſon thus, Why, thou wert as good never pray as to pray, and reſt in prayer; as good never hear, as to hear and reſt in hearing; as good never be in the Communion of Saints, as to reſt in the Communion of Saints. And by this Device he ſtops many ſouls in their heavenly race, and takes off poor ſouls from thoſe ſervices that ſhould be their joy and crown.

8. *Device,*

Iſa. 58, 1, 2, 3. Zech 7. 4, 5, 6. Mat. 6. 2. Rom. 1. 7.

Now the Remedies againſt this Device *are theſe.*

The firſt Remedy

AGainſt this Device of *Satan*, is, To dwell much upon the imperfections and weakneſſes that do attend your choiceſt ſervices. O the ſpots, the blots, the blemiſhes, that are to be ſeen upon the face of our faireſt Duties! When thou haſt done

1. *Remedy.* Pride and high confidence is moſt apt to creep in upon duties well done, ſaith one.

done all thou canſt, thou haſt need to cloſe up all with this, *O enter not into judgment with thy ſervant, O Lord*, for the weakneſſes that cleave to my beſt ſervices. We may all ſay with the Church *All our righteouſneſſes are as a menſtrous cloth.* If God ſhould be ſtrict to mark what is done amiſs in our beſt actions, we were undone. Oh! the water that is mingled with our wine, the droſs that cleaves unto our gold.

Iſa. 64. 6.

The ſecond Remedy

2. *Remedy.* AGainſt this Device of Satan, is, To conſider the impotence and inability of any of your beſt ſervices, divinely to comfort, refreſh and bear your ſouls up from fainting, and ſinking in the days of troubles, when darkneſs is round about you, when God ſhall ſay to you, as he did once to the *Iſraelites*, *Go and cry unto the gods that you have choſen, let them ſave you in the time of your tribulation.* So when God ſhall ſay in the day of your troubles, Go to your prayers, to your hearing, and to your faſting, *&c.* and ſee if they can help you, if they can ſupport you, if they can deliver you. If God in that day doth but withhold the influence of his grace from thee, thy former ſervices will be but poor Cordials to comfort thee; and then thou muſt, and will cry out, Oh! *None but Chriſt, none*

Judges 10. 14.

Omne bonum in ſummo bono. All good is in the chiefeſt good.

Nec Chriſtus, nec cœlum patitur hyperbolem.

none but Christ. Oh! my prayers are not Christ my hearing is not Christ, my fasting is not Christ, &c. Oh! one smile of Christ. one glimpse of Christ, one good word from Christ, one nod of love from Christ in the day of trouble and darkness, will more revive and refresh the soul. than all your former services, in which your souls rested, as if they were the bosome of Christ, which should be the onely centre of our souls. Christ is the Crown of Crowns, the Glory of Glories, and the Heaven of Heavens.

The third Remedy

AGainst this Device of Satan, is, solemnly to consider, That good things rested upon, will as certainly undo us. and everlastingly destroy us, as the greatest enormities that can be commited by us. Those souls that after they have done all, do not look up so high as a Christ, and rest, and centre alone in Christ, laying down their services at the footstool of Christ, must lie down in sorrow, their bed is prepared for them in hell. *Behold all ye that kindle a fire, compass your selves with the sparks, and walk in the light of your fire, and in the sparks that ye have kindled, this ye shall have at mine hands, ye shall lie down in sorrow. Is it good dwelling with everlasting burnings with a devouring fire?* If it be, why then rest

3. *Remedy.*

Isa. 50. ult

in your duties ſtill; if otherwiſe, then ſee that you center onely in the boſome of Chriſt.

The fourth Remedy,

4. *Remedy.* AGainſt this Device of Satan is, To dwell much upon the neceſſity and excellency of that reſting place that God hath provided for you, above all other reſting places, himſelf is your reſting place, his free mercy and love is your reſting place; the pure, glorious, matchleſs and ſpotleſs righteouſneſs of Chriſt is your reſting place. Ah! it is ſad to think, that moſt men have forgotten their reſting place, as the Lord complains: *My people have been as loſt ſheep, their ſhepherds have*
Jer. 50. 6. *cauſed them to go aſtray, and have turned them away to the Mountaines. They are gone from mountain to hill, and forgotten their reſting place.* So poor ſouls that ſee not the excellency of that reſting place that God hath appointed for their ſouls to lie down in they wander from mountain to hill, from one duty to another, and here they will reſt and there they will reſt, but ſouls that ſee the excellency of that reſting place that God hath provided for them, they will ſay, farewel prayer, farewel hearing, farewel faſting, *&c.* I will reſt no more in you, but now I will reſt onely in the boſome of Chriſt, the love of Chriſt, the righteouſneſs of Chriſt.

The

The third thing to be ſhewed, is,

The ſeveral Devices that Satan hath to keep ſouls in a ſad, doubting, queſtioning, and uncomfortable condition.

THough he can never rob a Believer of his Crown, yet ſuch is his malice and envy that he will leave no ſtone unturn'd, no means unattempted to rob them of their comfort and peace, to make their life a burthen and a Hell unto them, to cauſe them to ſpend their days in ſorrow and mourning, in ſighing and complaining, in doubting and queſtioning: Surely we have no intereſt in Chriſt, our Graces are not true, our hopes are the hopes of hypocrites; our confidence is our preſumption; our enjoyments are our deluſions, *&c.*

I ſhall ſhew you this in ſome particulars, *&c.*

Bleſſed *Bradford* in one of his Epiſtles ſaith thus, O Lord, ſometime methinks I feel it ſo with me. as if there were no difference between my heart and the wicked, I have a blind mind as they a ſtout, ſtubborn, rebellious hard heart as they, and ſo he goes on, *&c.*

The first Device *that Satan hath to keep Souls in a sad, doubting, and questioning condition, and so making their life a Hell is,*

A Christian should wear Christ in his bosom, as a flower of delight, for he is a whole Paradise of delight; he that minds not Christ more than his sin, can never be thankful and fruitful as he should.

BY causing them to be still poring, and musing upon sin, to mind their sins, more than their Saviour; yea, so to mind their sins as to forget, yea, to neglect their Saviour; that as the *Psalmist* speaks, *The Lord is not in all their thoughts.* Their eyes are so fixt upon their Disease, that they cannot see the Remedy though it be neer: And they do so muse upon their debts, that they have neither mind nor heart to think of their surety, *&c.*

Now the Remedies against this Device are these.

The first Remedy

1. *Remedy.*

IS, for weak Believers to consider, That though Jesus Christ hath not freed them from the presence of sin, yet he hath freed them from the damnatory power of sin. It's most true, that sin and grace were never born together, neither shall sin and grace dye together; yet while a Believer breaths in this world, they must live together, they must keep house together.

Christ

Christ in this life will not free any believer from the presence of any one sin though he doth free every believer from the damning power of every sin. *There is no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit.* The Law cannot condemn a believer, for Christ hath fulfilled it for him; Divine Justice cannot condemn him, for that Christ hath satisfied; his sins cannot condemn him, for they in the blood of Christ are pardoned; and his own Conscience (upon righteous grounds) cannot condemn him, because Christ that is greater than his Conscience hath acquitted him.

Peccata enim non nocent, si non placent. My sins hurt me not, if they like me not. Sin is like that wild Fig-tree, or Ivy in the wall, cut off stump, body, bough and branches, yet some strings or other will sprout out again, till the wall be pluckt down.

The Second Remedy

AGainst this Device of Satan, is, to consider, That though Jesus Christ hath not freed you from the molesting, and vexing power of sin; yet he hath freed you from the reign and dominion of sin Thou sayest that sin doth so molest and vex thee, that thou canst not think of God, nor go to God, nor speak with God; Oh! but remember, 'tis one thing for sin to molest and vex thee, and another thing for sin to reign, and have dominion over thee. *For sin shall not have dominion over you; for ye are not under the Law*

2. *Remedy.*

The primitive Christians chose rather to be thrown to Lyons without, than left to lusts within. *Ad leonem magis quam leonem,* saith Tertullian. Rom. 6. 14.

Law, but under grace. Sin may rebel, but it shall never reign in a Saint. It fareth with sin in the Regenerate, as with those Beasts that *Daniel* speaks of, *That had their Dominion taken away, yet their lives were prolonged for a season, and a time.*

Dan. 7. 12.

Now sin reigns in the soul, when the soul willingly and readily obeys it, and subjects to its commands, as Subjects do actively obey and embrace the commands of their Prince. The commands of a King are readily embraced and obeyed by his Subjects; but the commands of a Tyrant are embraced and obeyed unwillingly. All the service that is done to a Tyrant, is out of violence, and not out of obedience. A free and willing subjection to the commands of sin, speaks out the soul to be under the reign and dominion of sin; but from this plague, this hell, Christ frees all Believers. Sin cannot say of a Believer, as the Centurion said of his servants, *I bid one go, and he goeth, and to another come, and he cometh, and to another, do this and he doth it.* No, the heart of a Saint riseth against the commands of sin, and when sin would carry his soul to the Devil, he hales his sin before the Lord, and cries out for Justice. Lord, saith the believing soul, sin plays the Tyrant, the Devil in me; it would have me to do that which makes against thy holiness, as well

*'Tis a sign that sin hath not gained your consent, but committed a rape upon your souls, when you cry out to God.
If the ravished Virgin under the Law cried out, she was guiltless Deut. 22. 27. So when sin plays the Tyrant over the soul, and the soul cries out, 'tis guiltless, those sins shall not be charged upon the soul.

well as against my happiness; against thy honour and glory, as my comfort and peace; therefore do me justice thou righteous Judge of heaven and earth, and let this Tyrant sin dye for it, *&c.*

The third Remedy

3. *Remedy.* Isa. 44. 22. Mic. 7. 18, 19 Col. 2. 13. 14. The promises of God are a precious book, every leaf drops myrrhe and mercy. though the weak Christian cannot open, read, and apply them; Christ can and will apply them to their souls. Jer. 33. 8. Isa. 43. 25.

מחה An Hebrew particle, and notes, a constant, a continued act of God; I, I am he, blotting out thy trans-

AGainst this Device of Satan is, Constantly to keep one eye upon the promises of Remission of sin, as well as the other eye upon the inward operations of sin. This is the most certain truth, that God would graciously pardon those sins to his people, that he will not in this life fully subdue in his people. *Paul* prays thrice; *i. e.* often to be delivered from the thorn in the flesh; all he can get is, *My grace is sufficient for thee:* I will graciously pardon that to thee, that I will not conquer in thee, saith God. *And I will cleanse them from all their iniquity, whereby they have sinned against me, and whereby they have transgressed against me, I, even I am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.* Ah! you lamenting souls, that spend your days in sighing and groaning under the sense and burthen of your sins, why do you deal so unkindly with God, and so injuriously with your own souls, as not to cast an eye upon those precious promises of remission

gressions to day, and to morrow, &c.

remission of sin, which may bear up and refresh your spirits in the darkest night, and under the heaviest burden of sin.

The fourth Remedy

4. *Remedy.*

AGainst this Device of Satan, is, to look upon all your sins, as charged upon the account of Christ, as debts which the Lord Jesus hath fully satisfied; and indeed were there but one farthing of that debt unpaid, that Christ was engaged to satisfie, it would not have stood with the unspotted Justice of God, to have let him come into heaven, and sit down at his own right hand: But all our debts by his death being discharged, we are freed, and he is exalted to sit down at the right hand of his Father, which is the top of his glory, and the greatest pledge of our felicity: *For he hath made him to be sin for us that knew no sin, that we might be made the righteousness of God in him*, saith the Apostle. All our sins were made to meet upon Christ, as that Evangelical Prophet hath it, *He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed. All we like sheep have gone astray, we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all*, or as the Hebrew hath it, *He hath made the iniquity*

2 Cor 5. 21. Christ was (*Peccatorum maximus*) the greatest of sinners by imputation and reputation. Isa. 53. 5 6.

iniquity of us all to meet in him. In Law we know, that all the debts of the wife are charged upon the husband; ſaith the wife to one, and to another, if I owe you any thing, go to my husband; ſo may a believer ſay to the Law, and to the Juſtice of God, if I owe you any thing, go to my Chriſt, who hath undertaken for me: I muſt not ſit down diſcouraged under the apprehenſion of thoſe debts, that Chriſt to the utmoſt farthing hath fully ſatisfied. Would it not argue much weakneſs, I had almoſt ſaid, much madneſs, for a debtor to ſit down diſcouraged, upon his looking over thoſe debts that his ſurety hath readily, freely and fully ſatisfied. The ſenſe of his great love ſhould engage a man for ever to love and honour his ſurety, and to bleſs that hand that hath paid the debt, and croſt the Books, *&c.* But to ſit down diſcouraged when the debt is ſatisfied, is a ſin that beſpeaks Repentance.

Chriſt hath the greateſt worth and wealth in him; as the worth and value of many pieces of ſilver is in one piece of gold, ſo all the excellencies ſcattered abroad in the creatures, are united to Chriſt.

Chriſt hath cleared all reckonings betwixt God and us. You remember the Scape-Goat, *Upon his head all the iniquities of the Children of Iſrael, and all their tranſgreſſions in all their ſins, were confeſſed and put, and the Goat did bear upon him all their iniquities,* &c. Why, the Lord Jeſus is that bleſſed Scape-Goat upon whom all our ſins were laid, and who alone hath carried *our ſins away into the Land of forgetfulneſs, where they*

All the whole volume of perfections which are ſpread through heaven and earth are epitomized in him. Lev. 16. 21.

Christ is (*canalis gratiæ*) the Channel of grace from God.

they shall never be remembred more. A Believer under the guilt of his sin may look the Lord in the face, and sweetly plead thus with him. 'Tis true Lord, I owed thee much, but thy Son was my ransom, my redemption, his blood was the price, he was my surety, and undertook to answer for my sins; I know thou must be satisfied, and Christ hath satisfied thee to the utmost farthing. not for himself, for what sins had he of his own? but for me, they were my debts that he satisfied for; be pleased to look over the book, and thou shalt find that 'tis crost by thy own hand, upon this very account. that Christ hath suffered, and satisfied for them.

The bloods of *Abel*, for so the Hebrew hath it (as if the blood of one *Abel* had so many tongues as drops) cried for vengeance against sin; but the blood of Christ cries louder for the pardon of sin.

The fifth Remedy

5. *Remedy.*

AGainst this Device of Satan, is, solemnly to consider of the Reasons why the Lord is pleased to have his people exercised, troubled and vexed with the operations of sinful corruptions, and they are these: Partly to keep them humble and low in their own eyes; and partly to put them upon the use of all Divine helps, whereby sin may be subdued and mortified, and partly, that they may live upon Christ for the perfecting the work of sanctification; and partly, to wean them from things below, and to make them heart-

Augustine saith, That the first, second and third vertue of a Christian is Humility.

heart-ſick of their abſence from Chriſt, and to maintain in them bowels of compaſſion towards others that are ſubject to the ſame infirmities with them; and that they may diſtinguiſh between a ſtate of grace, and a ſtate of glory, and that heaven may be more ſweet to them in the cloſe. Now doth the Lord upon theſe weighty Reaſons ſuffer his people to be exercised and moleſted with the operations of ſinful corruptions? Oh! then let no Believer ſpeak, write, or conclude bitter things againſt his own ſoul and comforts, becauſe that ſin troubles and vexes his righteous ſoul, *&c.* but lay his hand upon his mouth and be ſilent, becauſe the Lord will have it ſo, upon ſuch weighty grounds as the ſoul is not able to withſtand,

Lilmed lelammed, we therefore learn, that we may teach i a proverb among the Rabbins. After the *Trojans* had been wandring, and toſſing up and down the *Mediterranean* Sea, as ſoon as they eſpied *Italy*, they cried out with exulting joy, *Italy, Italy*: So will Saints when they come to Heaven.

The ſixth Remedy

6. Remedy.

AGainſt this Device of Satan, is, ſolemnly to conſider, That Believers muſt repent for their being diſcouraged by their ſins. Their being diſcouraged by their ſins, will coſt them many a prayer, many a tear, and many a groan: And that becauſe their diſcouragements under ſin flow from ignorance and unbelief: it ſprings from their ignorance of the riches, freeneſs, fulneſs and everlaſtingneſs of Gods love; and from their ignorance of the

God never gave a believer a new heart, that it should always lie a bleeding and that it should always be rent and torn in pieces with discouragements,

the power, glory, sufficiency, and efficacy of the death and sufferings of the Lord Jesus Christ: And from their ignorance of the worth, glory, fulness, largeness, and compleatness of the righteousness of Jesus Christ: And from their ignorance of that real, close, spiritual, glorious, and inseparable union that is between Christ and their precious souls. Ah! did precious souls know and believe the truth of these things, as they should, they would not sit down dejected and overwhelmed under the sense and operation of sin, *&c.*

The Second Device *that Satan hath to keep souls in a sad, doubting and questioning condition is,*

2. *Device.*

BY working them to make false definitions of their graces; Satan knows, that as false definitions of sin wrong the soul one way, so false definitions of grace wrong the soul another way.

I will instance onely in faith; oh! how doth Satan labour might and main to work men to make false definitions of faith? Some he works to define faith too high, as that it is a full assurance of the love of God to a mans soul in particular, or a full perswasion of the pardon and remission of a mans own sins in particular, saith Satan, what dost thou talk of faith?

Faith

faith is an aſſurance of the love of God, and of the pardon of ſin, and this thou haſt not, thou knoweſt thou art far off from this, therefore thou haſt no faith. And by drawing men to make ſuch a falſe definition of faith, he keeps them in a ſad, doubting and queſtioning condition, and makes them ſpend their days in ſorrow and ſighing, ſo that tears are their drink, and ſorrow is their meat, and ſighing is their work all the day long, *&c.*

The Philoſophers ſay, there are eight degrees of heat, we diſcern three. Now if a man ſhould define heat only by the higheſt degree, then all other degrees will be caſt out from being heat: So if men ſhall define faith onely by the higheſt degrees, by aſſurance of the love of God, and of the pardon of his ſins in particular, what will become of leſſer degrees of faith?

If a man ſhould define a man to be a living man, only by the higheſt and ſtrongeſt demonſtrations of life, as laughing, leaping, running, working, walking, *&c.* would not many thouſands that groan under internal and external weakneſſes, and that cannot laugh, nor leap, nor run, nor work, nor walk, be found dead men by ſuch a definition, that yet we know to be alive? 'Tis ſo here, and you know how to apply it, *&c.*

Now the Remedies againſt this Device are theſe.

The firſt Remedy

1. *Remedy.* AGainſt this Device of Satan, is, ſolemnly to conſider, That there may be true faith, yea, great meaſures of faith, where there is no aſſurance. The *Canaanite* woman in the Goſpel had ſtrong faith, yet no aſſurance that we read of. *Theſe things have I written unto you* (ſaith *John*) *that believe on the Name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the Name of the Son of God.* In theſe words you ſee that they did believe, and had eternal life, in reſpect of the purpoſe and promiſe of God, and in reſpect of the ſeeds and beginnings of it in their ſouls, and in reſpect of Chriſt their head, who ſits in Heaven as a publick perſon, repreſenting all his choſen ones. *Who* Ephes. 2 6. *hath raiſed us up together, and made us ſit together in heavenly Places in Chriſt Jeſus*; and yet they did not know that they had eternal life. 'Tis one thing to have a right to Heaven, and another thing to know it; 'tis one thing to be beloved, and another thing for a man to know that he is beloved. 'Tis one thing for God to write a mans name in the Book of Life, and

and another thing for God to tell a man, that his name is written in the book of life; and to say to him; *Rejoyce, because thy name is written in heaven.* So *Paul; In whom ye also trusted, after ye heard the Word of Truth, the Gospel of your salvation, in whom also after ye believed, ye were sealed with that holy Spirit of Promise.* So *Micah, Rejoyce not against me, O my Enemy, for when I shall fall, I shall rise; when I shall sit in darkness, the Lord shall be a light unto me; I will bear the indignation of the Lord, because I have sinned, &c.* or, *The sad countenance of God* as the Hebrew hath it, This soul had no assurance, for he sits in darkness and was under the sad countenance of God, and yet had strong faith; as appears in those words, *When I fall, I shall rise; when I sit in darkness, the Lord shall be a light unto me.* He will bring me forth to the light, and I shall behold his righteousness. And let this suffice for the first Answer.

Ephes. 1. 13.
So those in Isa. 50. 10 had faith, though they had no assurance.
Mic. 7. 8, 9.

The second Remedy.

AGainst this Device of Satan, is, solemnly to consider, That God in the Scripture doth define Faith otherwise. God defines Faith to be a receiving of Christ: *As many as received him, to them he gave this Priviledge, to be the Sons of God. To as many as believed on his Name*; to be a

2. *Remedy.*

John. 1. 12.
Acts 11. 23.

cleaving of the ſoul unto God, though no joy but afflictions attend the ſoul. Yea, the Lord defines Faith to be a coming to God in Chriſt, and often to a reſting, and ſtaying, rolling of the ſoul upon Chriſt. 'Tis ſafeſt and ſweeteſt to define as God defines, both vices and graces: this is the onely way to ſettle the ſoul, and to ſecure it againſt the wiles of Men and Devils, who labour by falſe definitions of grace, to keep precious ſouls in a doubting, ſtaggering, and languiſhing condition, and ſo make their lives a burthen, a Hell unto them.

Mat. 11. 23
John 6. 37.
Heb. 7. 25, 26.
Iſa. 3. 4. &c.

The third Remedy

3. *Remedy.*

AGainſt this Device of Satan, is, ſeriouſly to conſider this, That there may be true faith, where there is much doubtings, witneſs thoſe frequent ſayings of Chriſt to his Diſciples, *Why are ye afraid, O ye of little faith?* Perſons may be trueiy believing, who nevertheleſs are ſometimes doubting: In the ſame perſons (that the forementioned Scriptures ſpeak of) you may ſee their faith commended, and their doubts condemned, which doth neceſſarily ſuppoſe a preſence of both.

Mat. 6. 30.
Chap. 14. 31.
& 16. 8.
Luke. 12. 28.

The

The fourth Remedy

4. *Remedy.*

AGainſt this Device of Satan, is, ſolemnly to conſider, That Aſſurance is an effect of Faith, therefore it cannot be Faith. The cauſe cannot be the effect, nor the root the fruit, as the effect flows from the cauſe, the fruit from the root, the ſtream from the fountain, ſo doth the Aſſurance flow from Faith. This truth I ſhall make good thus.

The Aſſurance of our ſalvation and pardon of ſin doth primarily ariſe from the witneſs of the Spirit of God, that we are the children of God: And the Spirit never witneſſeth this till we are believers; *For we are Sons by Faith in Chriſt Jeſus*: Therefore Aſſurance is not Faith, but follows it, as the effect follows the cauſe. Eph. 1. 13. Gal. 4 6.

Again, no man can be aſſured and perſwaded of his ſalvation, till he be united to Chriſt, till he be ingrafted into Chriſt; and a man cannot be ingrafted into Chriſt, till he hath Faith, he muſt firſt be ingrafted into Chriſt by Faith, before he can have Aſſurance of his ſalvation; which doth clearly evidence, That Aſſurance is not Faith, but an effect and fruit of Faith, *&c.*

Again, Faith cannot be loſt, but Aſſurance may, therefore Aſſurance is not Faith. Though Aſſurance be a precious flower in Pſal. 51. 12 Pſal. 30. 6. 7.

Cant. 5. 6. Isa. 8. 17.

the Garden of a Saint, and is more infinitely sweet and delightful to the soul, than all outward comforts and contents, yet 'tis but a flower that is subject to fade, and to lose its freshness and beauty, as Saints by sad experience find, *&c.*

There is many thousand precious souls of whom this world is not worthy, that have the faith of reliance, and yet want assurance, and the effects of it: as high joy glorious peace and vehement longings after the coming of Christ.

Again, a man must first have faith, before he can have assurance, therefore assurance is not faith: And that a man must first have faith, before he can have assurance, is clear by this, a man must first be saved, before he can be assured of his salvation; for he cannot be assured of that which is not: And a man must first have a saving faith, before he can be saved by faith; for he cannot be saved by that which he hath not; therefore a man must first have faith, before he can have assurance, and so it roundly follows, that assurance is not faith, *&c.*

The third Device *that Satan hath to keep the soul in a sad, doubting, and questioning condition, is,*

3. *Device.*

BY working the soul to make false inferences from the cross actings of Providence. Saith Satan, dost thou not see how Providence crosses thy prayers, and crosses thy desires, thy tears, thy hopes, thy endeavors? Surely if his love were toward thee, if his soul did delight,

Psal. 77. 11. & 31. 1. *ult.* & 73. 2. 23.

and

and take pleasure in thee, he would not deal thus with thee, *&c.*

Now the Remedies against this Device *are these.*

The first Remedy.

AGainst this Device of Satan, is, solemnly to consider, that many things may be cross to our desires, that are not cross to our good. *Abraham*, *Jacob*, *David*, *Job*, *Moses*, *Jeremiah*, *Jonah*, *Paul*, *&c.* met with many things that were contrary to their desires, and endeavors, that were not contrary to their good, as all know, that have wisely compared their desires and endeavors, and Gods actings together. Physick often works contrary to the Patients desires, when it doth not work contrary to their good.

I remember a story of a godly man, who had a great desire to go to *France*, and as he was going to take shipping, he broke his leg; and it pleased Providence so to order it, that the ship that he should have gone in, at that very same time was cast away, and not a man saved, and so by breaking a bone, his life was saved. Though Providence did work cross to his desire, yet it did not work cross to his good, *&c.*

1. *Remedy.*

The *Circumcellians* being not able to withstand the preaching and writing of *Augustine*, sought his destruction, having beset the way he was to go to his Visitation, but by Gods providence, he missing his way, escaped the danger.

The second Remedy

2. *Remedy.*

AGainſt this Device of Satan, is, ſolemnly to conſider, That the hand of God may be againſt a man, when the love and heart of God is much ſet upon a man. No man can conclude how the heart of God ſtands by his hand. The hand of God was againſt *Ephraim*, and yet his love, his heart was dearly ſet upon *Ephraim*. *I have ſurely heard Ephraim bemoaning himſelf thus, Thou haſt chaſtiſed me, and I was chaſtiſed, as a bullock unaccuſtomed to the yoke: Turn thou me, and I ſhall be turned, for thou art the Lord my God. Surely, after that I was returned, I repented; and after that I was inſtructed, I ſmote upon my thigh, I was aſhamed, yea, even confounded, becauſe I did bear the reproach of my youth. Ephraim is my dear Son, he is a pleaſant Child; for ſince I ſpake againſt him, I do earneſtly remember him ſtill. Therefore my bowels are troubled for him, I will ſurely have mercy upon him, ſaith the Lord.*

Jer. 31. 18, 19. 20.

Gods providential hand may be with perſons, when his heart is ſet againſt them.

Gods providential hand was for a time with *Saul*, *Haman*, *Aſhar*, and *Jehu*, and yet his heart was ſet againſt them.

No man knoweth love or hatred by all that is before him.

Eccl. 9. 1, 2.

God can look ſowrly, and chide bitterly, and ſtrike heavily, even where, and when he loves dearly. The hand of God was very much againſt *Job*, and yet his love, his heart was very much ſet upon *Job*, as you may ſee by comparing Chap. 1. and 2. with 41. and 42. The hand of God was ſore againſt

David

David and *Jonah*, when his heart was much ſet upon them. He that ſhall conclude, That the heart of God is againſt thoſe that his hand is againſt, will condemn the generation of the juſt, whom God unjuſtly would not have condemned.

The third Remedy

AGainſt this Device of Satan, is, To conſider, That all the croſs providences that befal the Saints, are but in order to ſome noble good, that God doth intend to prefer upon them. Providence wrought croſs to *Davids* deſire, in taking away the Child ſinfully begotten, but yet not croſs to more noble good; for was it not far better for *David* to have ſuch a Legitimate Heir as *Solomon* was, than that a Baſtard ſhould wear the Crown, and ſway the Scepter? 3. *Remedy*.

Joſeph you know was ſold into a far Country, by the envy and malice of his Brethren, and afterwards impriſoned becauſe he would not be a priſoner to his Miſtreſſes luſts; yet all theſe providences did wonderfully conduce to his advancement, and the preſervation of his fathers family, which was then the viſible Church of Chriſt. It was ſo handled by a noble hand of providence, that what they ſought to decline, they did promote. *Joſeph*

Joseph was therefore sold by his Brethren, that he might not be worshipped, and yet he was therefore worshipped, because he was sold.

David was designed to a Kingdom, but Oh the straits, troubles and deaths that he runs through before he feels the weight of the Crown: and all this was but in order to the sweetning of his Crown, and to the setling of it more firmly and gloriously upon his head. God did so contrive it, that *Jonah*'s offence, and those cross actings of his that did attend it, should advantage that end which they seemed most directly to oppose: *Jonah* he flies to *Tarshish*, then cast into the sea, then saved by a miracle. Then the Mariners (as it is very probable) who cast *Jonah* into the Sea, declared to the *Ninevites* what had happened; therefore he must be a man sent of God, and that his threatnings must be believed, and hearkned to, and therefore they must repent, and humble themselves, that the wrath threatned might not be executed, *&c.*

The motions of divine providence are so dark, so deep, so changeable, that the wisest and noblest souls, cannot tell what conclusions to make.

The fourth Remedy

4. *Remedy.* AGainst this Device of Satan, is, seriously to consider, That all the strange, dark, deep and changeable Providences that believers meet with, shall further

further them in their way to Heaven, in their journey to happineſs. Divine Wiſdom and love will ſo order all things here below, that they ſhall work for the real, internal, and eternal good of them that love him. All the rugged Providences that *David* met with, did contribute to the bringing of him to the Throne. And all the rugged Providences that *Daniel* and the *three Children* met with, did contribute to their great advancement. So all the rugged Providences that Believers meet with, they ſhall all contribute to the lifting up of their ſouls above all things, below God. As the waters lifted up *Noah's* Ark nearer Heaven; and as all the Stones that were about *Stephens* ears, did but knock him the cloſer to Chriſt, the Corner-ſtone; ſo all the ſtrange, rugged Providences that we meet with, they ſhall raiſe us nearer heaven, and knock us nearer to Chriſt, that precious Corner-ſtone.

Oreſius ſpeaking of *Valentinian*, ſaith, He that for Chriſts Name ſake, had loſt a Tribuneſhip, within a while after ſucceeded his Perſecutor in the Empire.

The fourth Device *that Satan hath to keep Souls in a ſad, doubting, and queſtioning condition, is,*

4. *Device.*

BY ſuggeſting to them that their graces are not true, but counterfeit: Saith Satan, all is not gold that gliſters, all is not free grace that you count grace, that you call grace. That which you call faith,

faith is but a fancy; and that which you call zeal, is but unnatural heat and passion; and that light you have, 'tis but common, 'tis short to what many have attained to, that are now in hell, &c. Satan doth not labour more mightily to perswade hypocrites that their graces are true, when they are counterfeit, than he doth to perswade precious souls that their graces are counterfeit, when indeed they are true, and such as will abide the touch-stone of Christ, &c.

Yet it must be granted, That many a fair Flower may grow out of a stinking root, and many sweet dispositions and fair actions may be where there is only the corrupt root of nature.

Now the Remedies against this Device are these.

The first Remedy

1. *Remedy.* AGainst this Device of Satan, is, seriously to Consider, That grace is taken two ways.

1. 'Tis taken for the gracious good will and favour of God, whereby he is pleased of his own free love to accept of some in Christ for his own. This some call the first grace, because 'tis the fountain of all other graces, and the spring from whence they flow, and it's therefore called grace, because it makes a man gracious with God, but this is only in God.

2. Grace is taken for the gifts of grace, and they are of two sorts, Common, or Special. Some

Some are common to Believers, and hypocrites, as a gift of knowledge, a gift of prayer, *&c.*

Some are special graces, and they are proper, and peculiar to the Saints, as faith, humility, meekness, love, patience, *&c.* Gal. 5. 22, 23.

The second Remedy

2. *Remedy.*

AGainst this Device of Satan, is, wisely to consider the differences betwixt renewing grace, and restraining grace; betwixt sanctifying grace, and temporary grace; and this I shall shew you in these Ten particulars.

God brings not a pair of scales to weigh our graces, but a Touchstone to try our graces. Purity, preciousness, and holiness, is stampt upon all saving graces, Acts 15. 9. 2 Pet. 1. 1. Jude 20.

1. True grace makes all glorious within and without. *The Kings daughter is all glorious within, her raiment is of wrought gold.* True grace makes the understanding glorious, the will glorious, the affections glorious; it casts a general glory upon all the noble parts of the soul; *The Kings daughter is all glorious within.* And as it makes the inside glorious, so it makes the outside glorious, *Her cloathing is of wrought gold.* It makes men look gloriously, and speak gloriously, and walk and act gloriously, so that vain souls shall be forced to say, that these are they that have seen Jesus. As grace is a fire to burn up, and consume the dross and filth of the soul, so it is an Ornament to beautifie and adorn the soul. Acts 4 8. 51.

True

2 Cor. 5. 17. καινὴ κτίσις a new creation, new *Adam*, new Covenant, new Parasise, new Lord, new Law, new hearts, and new natures go together.

True grace makes all new, the inside new and the outside new *If any man be in Christ he is a new creature*, but temporary grace doth not this. True grace changes the very nature of a man, moral vertue doth only restrain, or chain up the outward man, it doth not change the whole man. A Lion in a grate, is a Lion still, he is restrained, but not changed; for he retains his Lion-like nature still: So temporary graces restrain many men from this and that wickedness, but it doth not change, and turn their hearts from wickedness: But now true grace that turns a Lion into a Lamb, as you may see in *Paul*, and a notorious strumpet into a blessed and glorious Penitent, as you may see in *Mary Magdalen*, &c.

Acts 9.

Luke 7.

2. The objects of true grace are supernatural. True grace is conversant about the choicest and the highest objects; about the most soul-enobling, and soul-greatning objects, as God, Christ, precious Promises that are more worth than a World, and a Kingdom that shakes not, a Crown of glory that withers not, and heavenly treasures that rust not. The objects of temporary grace are low and poor, and always within the compass of reasons reach.

2 Cor. 4. 18. Chap. 11. Heb. 15. Prov. 14. A Saint hath his feet where other mens heads are. Mat. 6.

3. True Grace enables a Christian (when he is himself) to do spiritual actions

ons with real pleaſure and delight. To ſouls truly gracious, *Chriſts yoke is eaſie, and his burden is light, His Commandments are not grievous, but joyous. I delight in the Law of God after the inward man,* ſaith *Paul.* The bleſſed man is deſcribed by this, *That he delights in the Law of the Lord.* *'Tis joy to the Juſt to do Judgement,* ſaith *Solomon.* To a gracious ſoul, *All the ways of the Lord are pleaſantneſs, and his Paths are peace.* But to ſouls that have but temporary grace, but moral vertues, religious ſervices are a toil, not a pleaſure; a burden, and not a delight: *Wherefore have we faſted* (ſay they) *and thou ſeeſt not? Wherefore have we afflicted our ſouls, and thou takeſt no knowledge?* &c. *Ye have ſaid* (ſay thoſe in *Malachi*) *it is vain to ſerve God, and what profit is it that we have kept his Ordinances, and that we have walked mournfully before the Lord of Hoſts? When will the new Moon be gone* (ſay thoſe in *Amos*) *that we may ſell corn on the Sabbath, that we may ſet forth wheat making the Ephah ſmall, and the Shekel great, and falſifying the ballances by deceit.*

Mat. 11. 30. 1 John 5. 3. Rom. 7. 22.

Pſal. 1. 2. Prov. 21. 15.

Iſa. 58. 3. Mal. 3. 14.

Amos 8. 5.

4. True grace makes a man moſt careful, and moſt fearful of his own heart, it makes him moſt ſtudious about his own heart, informing that, examining that, and watching over that, but temporary grace, moral vertues, make men more mindful and careful of others, to inſtruct them and counſel

Pſal 51. 10 and 119. 36. 80. and 139. 23. and 86. 11. Mat. 23.

counsel them, and stir up them, and watch over them, &c. Which doth with open mouth demonstrate, that their graces are not saving, and peculiar to Saints, but that they are temporary, and no more than *Judas*, *Demas*, and the *Pharisees* had, &c.

5. Grace will work a mans heart to love and cleave to the strictest and holiest ways and things of God, for their purity and sanctity, in the face of all dangers and hardships. *Thy word is very pure, therefore thy servant loveth it.* Others love it and like it, and follow it, for the credit, the honor, the advantage that they get by it; but I love it for the spiritual beauty and purity of it. So the Psalmist, *All this is come upon us, yet have we not forgotten thee, neither have we dealt falsly in thy Covenant. Our heart is not turned back, neither have our steps declined from thy way. Though thou hast sore broken us in the place of Dragons, and covered us with the shadows of death.* But temporary grace, that will not bear up the soul against all oppositions and discouragements in the ways of God, as is clear by their Apostacy in *John* 6. and by the stony grounds falling away, &c.

Psal. 119. 140

Psal. 44. 17, 18, 19

Grace is a Panoply against all trouble, and a Paradise of all pleasures.

Mat. 13. 20, 21.

6. True grace will enable a man to step over the worlds Crown, to take up Christs Cross; to prefer the Cross of Christ above the glory of this world. It enabled *Abraham*, and *Moses*, and *Daniel*, with those

other

other Worthies in *Heb.* 11. to do so.

Godfrey of *Bullen*, first King of *Jerusalem*, refused to be crowned with a Crown of gold, saying, *That it became not a Christian there to wear a Crown of gold, where Christ had worn a Crown of thorns.* Oh! but temporary grace cannot work the soul to prefer Christ's Cross above the Worlds Crown; but when these two meet a temporary Christian steps over Christs Cross to take up, and keep up the worlds Crown. *Demas hath forsaken us to embrace this present world.* So the young man in the Gospel had many good things in him, he bid fair for heaven, and came near to heaven; but when Christ set his Cross before him, he steps over that to enjoy the Worlds Crown. When Christ bid him, *Go and sell all that he had, and give to the poor, &c. he went away sorrowful, for he had great possessions.* If heaven be to be had upon no other terms, Christ may keep his heaven to himself, he'll have none, *&c.*

Few are of Jerom's minds, that had rather have St. *Pauls* Coat with his heavenly graces, than the Purple of Kings with their Kingdomes.

2 Tim. 4.10. Mat. 19. 20, 21, 22.

7. Sanctifying grace, renewing grace, puts the soul upon spiritual duties; from spiritual and intrinsecal motives, as from the sense of Divine love, that doth constrain the soul to wait on God, and to act for God, and the sense of the excellency and sweetness of communion with God, and the choice and precious discoveries that the soul hath formerly had of the

The King of *Navar* told *Beza*, That in the cause of Religion he would launch no further into their Sea, than he might be sure to return safe to the Haven.

As what I have, if offered to thee, pleaseth not thee, O Lord, without my self, so the—

good things we have from thee, though they may refresh us, yet they satisfie us not without thy self. *Bern.*

It is an excellent speech of *Bernard* (*Bonus es Domine animæ quærenti; quid invenienti?*) Good art thou, O Lord, to the soul that seeks thee, what art thou then to the soul that finds thee?

beauty and glory to God, whilst it hath been in the service of God. The good looks, the good words, the blessed Love-letters, the glorious kisses, and the sweet embraces that gracious souls have had from Christ in his service, do provoke and move them to wait upon him in holy duties: Ah! but restraining grace, temporary grace, that puts men upon religious duties, only from external motives, as the care of the creature, the eye of the creature, the rewards of the creature, and the keeping up of a name among the creatures, and a thousand such like considerations, as you may see in *Saul*, *Jehu*, *Judas*, *Demas*, and the Scribes and Pharisees, &c.

The Abbot in *Melancthon* lived strictly, and walked demurely, and look't humbly, so long as he was but a Monk, but when by his seeming extraord nary sanctity he got to be Abbot, he grew intollerable proud and insolent; and being asked the reason of it, confessed, *That his former lowly look was but to see if he could find the keys of the Abby*. Such poor, low, vain motives work temporary souls to all the service they do perform, &c.

8. Saving grace, renewing grace, will cause a man to follow the Lord fully in the desertion of all sin, and in the observation of all Gods Precepts. *Joshua* and

Caleb

Caleb followed the Lord fully; *Zachariah* and *Elizabeth* were righteous before God, and walking in all the Commandments and Ordinances of the Lord blameless. The Saints in the *Revelation* are described by this, that *they follow the Lamb whithersoever he goes*: but restraining grace, temporary grace cannot enable a man to follow the Lord fully: All that temporary grace can enable a man to do, is to follow the Lord partially, unevenly, and haltingly, as you may see in *Jehu*, *Herod*, *Judas*, and the *Scribes* and *Pharisees*, who paid tith of Mint, and Anise, and Cummin, but omitted the weighty Matters of the Law, Judgement, Mercy, and Faith, *&c.*

Num. 14. 7. מלא Hath fulfilled after me. A Metaphor taken from a Ship under sail, that is strongly carried with the wind, as fearing neither Rocks nor Sands. Luke 1. 5, 6. Rev. 14. 4. Mat. 23. 23.

True grace works the heart to the hatred of all sin, and to the love of all truth; it works a man to the hatred of those sins that for his blood he cannot conquer, and to loath those sins that he would give all the world to overcome: So that a soul truly gracious can say, Though there be no one sin mortified and subdued in me, as it should, and as I would, yet every sin is hated and loathed by me. So a soul truly gracious can say, Though I do not obey any one command as I should, and as I would, yet every word is sweet, every command of God is precious; I dearly prize, and greatly love those commands that I cannot obey, though there be many

Psal. 119. 104. 128. I had rather go to Hell pure from sin, than to Heaven polluted with that, saith *Anselm*.

Da quod jubes, & jube quod vis. Give what thou commandest, and command what thou wilt. Psal. 119. 6. 119. 127. 167.

ny Commands that I cannot in a ſtrict ſenſe fulfil, yet there is no command I would not fulfil, that I do not exceedingly love. *I love thy commandments above gold, above fine gold. My ſoul hath kept thy teſtimonies, and I love them exceedingly.*

9. True grace leads the ſoul to reſt in Chriſt, as in his (*ſummum bonum*) chiefeſt good; it works the ſoul to centre in Chriſt, as in his higheſt and ultimate end. *Whither ſhould we go, thou haſt the words of eternal life. My beloved is white and ruddy, the chiefeſt of ten thouſand. I found him whom my ſoul loved, I held him and would not let him go.* That wiſdom a believer hath from Chriſt, it leads him to centre in the wiſdom of Chriſt; and that love the ſoul hath from Chriſt, it leads the ſoul to centre in the love of Chriſt; and that righteouſneſs the ſoul hath from Chriſt, it leads the ſoul to reſt and centre in the righteouſneſs of Chriſt. True grace is a beam of Chriſt, and where it is, it will naturally lead the ſoul to reſt in Chriſt. The ſtream doth not more naturally lead to the fountain, nor the effect to the cauſe, than true grace leads the ſoul to Chriſt. But reſtraining grace, temporary grace, works the ſoul to centre and reſt in things below Chriſt. Sometimes it works the ſoul to centre in the Praiſes of the Creature; ſometimes to reſt in the rewards of the

John. 6. 68. Cant. 5. 10. Cant. 3 4. Grace is that Star that leads to Chriſt, 'tis that cloud and pillar of fire that leads the ſoul to that heavenly *Canaan*, where Chriſt ſits chief. 1 Cor. 1. 30. Phil. 3. 9.

the Creature; *Verily they have their reward*, saith Christ: And so in an hundred other things, *&c.*

Mat. 6. 1, 2. Zech. 7. 5, 6.

10. True grace will enable a soul to sit down satisfied, and contented with the naked enjoyments of Christ. The enjoyment of Christ without honour will satisfie the soul; the enjoyment of Christ without riches, the enjoyment of Christ without pleasures, and without the smiles of Creatures, will content and satisfie the soul. *'Tis enough Joseph is alive*, So saith a gracious soul, though honour is not, and riches are not, and health is not, and friends are not, *&c.* it is enough that Christ is, that he reigns, conquers, and triumphs. Christ is the pot of *Manna*, the cruse of Oyle, a bottomless Ocean of all comfort, content, and satisfaction. he that hath him wants nothing; he that wants him enjoyes nothing: *Having nothing*, (saith *Paul*) *and yet possessing all things.* Oh! but a man that hath but temporary grace, that hath but restraining grace, cannot sit down satisfied and contented, under the want of outward comforts Christ is good with honours, saith such a soul; and Christ is good with riches; and Christ is good with pleasures; and he is good with such and such outward contents. I must have Christ and the world, or else with the young man in the Gospel (in spight of my

Cui cum pauper tare bene convenit, pauper non est, saith *Seneca*, A contented man cannot be a poor man.

Charls the Great, his Motto was, *Christus regnat, vincit, triumphat.* And so 'tis the Saints. 2 Cor. 6. 10. St. *Austin* upon Psal. 12. brings in God rebuking a discontented Christian thus; What is thy faith? have I promised thee these things?

What, wert thou made a Christian that thou shouldst flourish here in this World?

soul) I shall forsake Christ to follow the world. Ah! how many shining Professors be there in the world, that cannot sit down satisfied and contented, under the want of this or that outward comfort and content, but are like Bedlams, fretting and vexing, raging and madding, as if there were no God, no Heaven, no Hell, nor no Christ to make up all such outward wants to souls. I but a soul truly gracious can say, In having nothing I have all things, because I have Christ; having therefore all things in him, I seek no other reward, for he is the universal reward. Such a soul can say, Nothing is sweet to me without the enjoyment of Christ in it; honours, nor riches, nor the smiles of creatures are not sweet to me no farther than I see Christ, and taste Christ in them. The confluence of all outward good cannot make a heaven of glory in my soul, if Christ who is the top of my glory be absent, as *Absalom* said, *What is all this to me so long as I cannot see the Kings face?* So saith the soul, why do you tell me of this and that outward comfort, when I cannot see his face whom my Soul loves? Why my honour is not my Christ nor riches is not Christ, nor the favour of the creature is not Christ; let me have him, and let the men of this World take the World, and divide it amongst them

Content is the deputy of outward felicity, and supplies the place where it is absent. As the Jews throw the Book of *Hester* to the ground before they read it, because the Name of God is not in it, as the Rabbins have observ'd: So do Saints in some sense, those mercies wherein they do not read Christs Name, and see Christs Heart.

themſelves, I prize my Chriſt above all, I would enjoy my Chriſt before all other things in the world, his preſence will make up the abſence of all other comforts; and his abſence will darken and embitter all my comforts; ſo that my comforts will neither taſte like comforts, nor look like comforts, nor warm like comforts, when he that ſhould comfort my ſoul ſtands afar off, *&c.* Chriſt is all and in all to ſouls truly gracious; we have all things in Chriſt, and Chriſt is all things to a Chriſtian; if we be ſick, he is a Phyſitian; if we thirſt, he is a Fountain; if our ſins trouble us, he is righteouſneſs; if we ſtand in need of help, he is mighty to ſave; if we fear death, he is life; if we be in darkneſs, he is light; if we be weak, he is ſtrength; if we be in poverty, he is plenty; if we deſire Heaven, he is the way. The ſoul cannot ſay, this I would have, and that I would have; but ſaith Chriſt, 'tis in me, 'tis in me eminently, perfectly, eternally.

Luther ſaid, he had rather be in Hell with Chriſt, than in Heaven without him.

Lam. 1. 16.

Col. 3. 11. None but Chriſt, none but Chriſt, ſaid *Lambert*, lifting up his hands and his fingers end-ing.

The fifth Device *that Satan hath to keep souls in a sad, doubting, and questioning condition, is,*

5. *Device.*

BY suggesting to them, That that conflict that is in them, is not a conflict that is only in Saints, but such a conflict that is to be found in hypocrites, and prophane souls; when the truth is, there is as much difference betwixt the conflict that is in them, and that which is in wicked men, as there is betwixt light and darkness, betwixt heaven and hell. And the truth of this I shall evidence to you in the following Particulars.

John 8. 44. The Devil is a lyar, and the father of it. The Devils breasts (saith *Luther*) are very fruitful with lies.

1. The whole frame of a believers soul is against sin; understanding, will, and affection, all the powers and faculties of the soul are in arms against sin. A covetous man may condemn covetousness, and yet the frame and bent of his heart may be to it; a proud person may condemn pride, and yet the frame of his spirit may be to it; and the drunkard may condemn drunkenness, and yet the frame of his spirit may be to it; a man may condemn stealing and lying, and yet the frame of his heart may be to it. *Thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? Thou that abhorrest Idols, dost*

'Twas a good saying of him that said (*Domine libera me a malo homine me ipso*,) Lord deliver me from an ill man, my self. *Austin* complains, That men do not tame their beasts in their own bosomes. Rom. 2. 21, 22, 23.

doſt thou commit ſacriledge? Thou that makſt thy boaſt of the Law, through breaking the Law, diſhonoureſt thou God? But a Saints will is againſt it. *The evil that I would not do, that I do*; and his affections are againſt it, *What I hate, I do.* Rom. 7. 19.

2. A Saint conflicts againſt ſin univerſally, the leaſt as well as the greateſt; the moſt profitable and the moſt pleaſing ſin as well as againſt thoſe that are leſs pleaſing and profitable; he will combate with all, though he cannot conquer one as he ſhould, and as he would: He knows that all ſin ſtrikes at Gods holineſs, as well as his own happineſs; at Gods glory, as well as at his ſouls comfort and peace.

He knows that all ſin is hateful to God, and that all ſinners are Traitors to the Crown and Dignity of the Lord Jeſus. He looks upon one ſin, and ſees that that threw down *Noah*, the moſt righteous man in the world, and he looks upon another ſin, and ſees that that caſt down *Abraham* the greateſt believer in the world; and he looks upon another ſin, and ſees that that threw down *David*, the beſt King in the world, and he looks upon another ſin, and ſees that that caſt down *Paul* the greateſt Apoſtle in the world. He ſees that one ſin threw down *Sampſon*, the ſtrongeſt man in the world; another caſt down *Solomon*, the wiſeſt man in the world. and ano-

Pſal. 119. 104 I hate every falſe way, *Sinethi*, from שנא which ſignifies to hate with a deadly and irreconcilable hatred. He knows that all the parts of the old man hath, and doth play the part of a treacherous friend, and a friendly traytor: therefore his hate ſtrikes at all. The greater the combate is, the greater ſhall be the following re-

another *Moses*, the meekeſt man in the world; and another ſin caſt down *Job*, the patienteſt man in the world; and this raiſeth a holy indignation againſt all, ſo that nothing can ſatisfie and content his ſoul, but a deſtruction of all thoſe luſts and vermin that vex and wrack his righteous ſoul; it will not ſuffice a gracious ſoul to ſee Juſtice done upon one ſin, but he cries out for Juſtice upon all, he would not have ſome crucified, and others ſpared, but cries out, Lord, crucifie them all, crucifie them all. Oh! but now the conflict that is in wicked men, is partial; they frown upon one ſin, and ſmile upon another; they ſtrike at ſome ſins, yet ſtroke others; they thruſt ſome out of doors, but keep others cloſe in their boſomes, as you may ſee in *Jehu*, *Herod*, *Judas*, *Simon Magus*, and *Demas*. Wicked men ſtrike at groſs ſins, ſuch as are not only againſt the Law of God, but againſt the Laws of Nature and Nations, but make nothing of leſs ſins; as vain thoughts, idle words, ſinful motions, petty oaths, &c. They fight againſt thoſe ſins that fight againſt their honour, profits, pleaſures, &c. but make truce with thoſe that are as right hand, and as right eye, to them. &c.

wards, ſaith *Tertullian*. True hatred is προς τα γενη againſt the whole kind. *Plutarch* reports of one who would not be reſolved of his doubts, becauſe he would not loſe the pleaſure in ſeeking for reſolution. So wicked men will not be rid of ſome ſins, becauſe they would not loſe the ſeeming pleaſure of ſinning.

3. The Conflict that is in a Saint againſt ſin, is maintained by ſeveral Arguments; by Arguments drawn from the love of God,

God, the honour of God, the sweetness and communion with God, and from the spiritual and heavenly blessings and priviledges that are conferred upon them by God; and from Arguments drawn from the blood of Christ, the glory of Christ, the eye of Christ, the kisses of Christ, and the intercession of Christ: And from arguments drawn from the earnest of the Spirit, the seal of the Spirit, the witness of the Spirit, the comforts of the Spirit. Oh! but the conflict that is in wicked men is from low, carnal, and legal arguments, drawn from the eye, ear or hand of the creature, or drawn from shame, hell, curses of the Law, &c.

Though to be kept from sin brings comfort to us, yet for us to oppose sin from spiritual and heavenly Arguments, and God to pardon sin, that brings most glory to God.

2 Cor. 12. 7, 8, 9.

4. The conflict that is in Saints is a constant conflict. Though sin and grace were not born in the heart of a Saint together, and though they shall not die together, yet whil'st a believer lives, they must conflict together. *Paul* had been 14 years converted, when he cried out, *I have a Law in my members rebelling against the Law of my mind, & leading me captive to the Law of sin.*

'Twas an excellent saying of *Eusebius Emesenus*, Our Fathers overcame the torrents of the flames, let us overcome the fiery darts of vices.

Pietro Candiano, one of the Dukes of *Venice* died fighting against the *Nauratines* with the weapons in his hands. So a Saint lives fighting, and dies fighting, he stands fighting, and falls fighting, with his spiritual weapons in his hand. But the conflict that is in wicked men is inconstant.

Consider that the pleasure and sweetness that follows victory over sin is a thousand times beyond that seeming sweetness that is in sin now

now they fall out with sin, and anon they fall in with sin; now 'tis bitter, anon 'tis sweet; now the sinner turns from his sin, and anon he turns to the wallowing in sin, as the swine doth to the wallowing in the mire. One hour you shall have him praying against sin, as if he feared it more than hell, and the next hour you shall have him pursuing after sin, as if there were no God to punish him, no Justice to damn him, no hell to torment him.

2 Pet. 2. 19. 20.

5. The conflict that is in the Saints, is in the same faculties; there is the judgment against the judgment, the mind against the mind, the will against the will, the affections against the affections; that is, the regenerate part against the unregenerate part, in all the parts of the soul; but now in wicked men, the conflict is not in the same faculties, but between the conscience and the will; the will of a sinner is bent strongly to such and such sins, but conscience puts in and tells the sinner God hath made me his Deputy, he hath given me a power to hang and draw, to examine, scourge, judge and condemn, and if thou dost such and such wickedness, I shall be thy Jaylor and thy tormentor, I do not bear the rod nor the sword in vain, saith conscience; if thou sinnest I shall do my office, and then thy life will be a hell, and this raises a tumult in the soul,

A Heathen could say, their soul is in a mutiny; a wicked man is not friends with himself, he and his Conscience are at difference. *Arist.*

6. The

6. The conflict that is in the Saints, is a more blessed, successful, and prevailing conflict. A Saint by his conflict with sin, gains ground upon his sin, *They that are Christs* (saith the Apostle) *have crucified the world with the affections and lusts.* Christ puts to his hand, and helps them to lead captivity captive, and to set their feet upon the necks of those lusts that have formerly trampled upon their souls and their comforts. As the house of *Saul* grew weaker and weaker, and the house of *David* stronger and stronger, so the Lord by the discoveries of his love, and by the influences of his Spirit, he causeth grace, the nobler part of a Saint, to grow stronger and stronger, and corruption like the house of *Saul*, to grow weaker and weaker. But sin in a wicked heart gets ground, and grows stronger and stronger; notwithstanding all his conflicts; his heart is more encouraged, emboldened, and hardned in a way of sin, as you may see in the *Israelites*, *Pharaoh*, *Jehu* and *Judas*, who doubtless found many strange conflicts, tumults and mutinies in their souls, when God spake such bitter things against them, and did such Justice upon them.

But remember this by way of Caution, Though Christ hath given sin its deaths wound (by his power, spirit, death and resurrection) yet it will die but a lingring death:

These two grace and sin, are like two Buckets of a Well, when one is up, the other is down. They are like the two Lawrels at Rome, when one flourishes, the other withers. The more grace thrives in the soul, the more sin dies in the soul.

2 Tim. 3 13 From naught, they grow to be very naught, and from very naught, to be stark naught. *Lactant.* saith of *Lucian*, *Nec Deis, nec hominibus pepercit*, he spared neither God nor man.

Mortification is a continued act, 'tis a daily dying to sin, *I die daily.*

death: As a man that is mortally wounded, dies by little and little, so doth sin in the heart of a Saint. The death of Christ on the Cross was a lingring death, so the death of sin in the soul, is a lingring death, now it dies a little, and anon it dies a little, *&c.* as the Psalmist speaks, *Slay them not, lest my people forget, scatter them by thy Power, and bring them down O Lord our Shield.* He would not have them utterly destroyed, but some reliques preserved as a memorial. So God dealeth in respect of sin, 'tis wounded and brought down, but not wholly slain, something is still left as a Monument of Divine grace, and to keep us humble, wakeful, and watchful, and that our Armour may be still kept on, and our weapons always in our hands.

A crucified man will strive and struggle, yet in the eyes of the Law, and in the account of all that see him, he is dead.' 'tis just so with sin. Psal. 58 11.

The best mens souls in this life hang between the flesh and the spirit, as it were like *Mahomets* Tomb at *Mecha*, between two Load-stones; like *Erasmus*, as the Papists paint him, betwixt heaven and hell; like the Tribe of *Manasseh*, half on this side *Jordan*, in the Land of the *Amorites*, and half on that side in the Holy Land; yet in the issue they shall overcome the flesh, and trample upon the necks of their spiritual enemies.

There is no such pleasure (saith *Cyprian*) as to have overcome an offered pleasure; neither is there any greater Conquest, than that that is gotten over a mans corruptions. The *Romans* lost many a battel, and yet in the issue were Conquerors in all their wars; 'tis just so with the Saints.

The Sixth Device *that Satan hath to keep ſouls in a ſad, doubting, queſtioning condition, is,*

BY ſuggeſting to the ſoul, That ſurely his eſtate is not good, becauſe he cannot joy and rejoyce in Chriſt as once he could, becauſe he hath loſt that comfort and joy that once was in his Spirit. Saith Satan, thou knoweſt the time was, when thy heart was much carried out to joying and rejoycing in Chriſt; thou doſt not forget the time when thy heart uſed to be full of joy and comfort, but now, how art thou fallen in thy joyes and comforts? Therefore thy eſtate is not good, thou doſt but deceive thy ſelf, to think that ever it was good, for ſurely if it had, thy joy and comfort would have continued. And hereupon the ſoul is apt to take part with Satan, and ſay, 'Tis even ſo, I ſee all is naught, and I have but deceived my own ſoul, &c. 6. *Device.*

Now

Now the Remedies against this Device *are these.*

The first Remedy.

1. *Remedy.*

AGainst this Device of Satan, is, To consider, That the loss of comfort is a separable adjunct from grace, the soul may be full of holy affections, when 'tis empty of divine consolations. There may be, and often is true grace, yea, much grace, where there is not a drop of comfort, nor dram of joy. Comfort is not of the being, but of the well-being of a Christian. God hath not so linked these two choice lovers together, but that they may be put asunder. That Wisdom that is from above, will never work a man to reason thus, I have no comfort, therefore I have no grace; I have lost that joy that once I had, therefore my condition is not good, was never good, *&c.* but 'twill enable a man to reason thus, Though my comfort is gone, yet the God of my comfort abides, though my joy is lost, yet the seeds of grace remain. The best mens joys are as glass, bright and brittle, and evermore in danger of breaking.

Psal. 53. 1, 2, 8. Isa. 50. 10 7. Mich. 7 8, 9. Psal. 42. 5.

Spiritual joy is a Sun that is often clouded, though it be as precious a flower as most Paradise affords, yet 'tis subject to fade and wither.

The

The second Remedy.

2. *Remedy.*

AGainſt this Device of *Satan*, is, ſolemnly to conſider, That the precious things that thou ſtill enjoyeſt, are far better than the joys and comforts that thou haſt loſt. Thy union with Chriſt, thy communion with Chriſt, thy Sonſhip, thy Saint-ſhip, thy heir-ſhip, thou ſtill enjoyeſt by Chriſt, are far better than the comforts thou haſt loſt by ſin. What though thy comforts be gone, yet thy union and communion with Chriſt remains. Though thy comforts be gone, yet thou art a Son, though a comfortleſs Son; and heir, though a comfortleſs heir; a Saint though a comfortleſs Saint. Though the bag of Silver (thy comforts) be loſt, yet the box of Jewels, (thy union with Chriſt, thy communion with Chriſt, thy Son-ſhip, thy *Saint*-ſhip, thy Heir-ſhip) which thou ſtill enjoyeſt is far better than the bag of Silver thou haſt loſt; yea, the leaſt of thoſe precious Jewels is more worth than all the comforts in the World. Well, let this be a cordial to comfort thee, a ſtar to lead thee, and a ſtaffe to ſupport thee, that thy box of Jewels are ſafe, though thy bag of ſilver be loſt.

Jer. 31. 18, 19 20.

When one objected to *Faninus*, his chearfulneſs to Chriſts Agony and ſadneſs, he anſwered, Chriſt was ſad, that I might be merry; he had my ſins, and I have his righteouſneſs.

The third Remedy.

3. *Remedy.*

AGainſt this Device of Satan, is, To conſider, That thy condition is no other, than what hath been the condition of thoſe precious ſouls whoſe names were written upon the heart of Chriſt, and who are now at reſt in the boſome of Chriſt. One day you ſhall have them praiſing and rejoycing, the next day a mourning and weeping: One day you ſhall have them a ſinging, *The Lord is our portion*; the next day a ſighing and expoſtulating with themſelves, *Why are ye caſt down O our ſouls? Why is our Harp turned to mourning? And our Organ into the voice of them that weep*, &c.

Pſal. 51. 12.
Pſal. 30. 6 7.
Job 23. 6, 8, 9
30 31.
Lam. 1 16.
Mat. 27. 46.
Pſal. 42. 5.
Lam. 5. 15.

The fourth Remedy.

4. *Remedy.*

AGainſt this Device of Satan, is, ſolemnly to conſider, That the cauſes of joy and comfort are not always the ſame. Happily thy former joy and comfort did ſpring from the witneſs of the Spirit, he bearing witneſs to thy ſoul, that thy nature was changed, thy ſins pardoned, thy ſoul reconciled, *&c.* Now the Spirit may upon ſome ſpecial occaſion, bear witneſs to the ſoul, that the heart of God is dearly ſet upon him, that he loves him with an everlaſting love, *&c.* and yet the ſoul may

The Spirit doth not every day make a feaſt in the ſoul, he doth not make every day to be a day of weaving the wedding Robes.

may never enjoy such a testimony all the days of his life again. Though the Spirit be a witnessing Spirit, it's not his office every day to witness to believers their interest in God, Christ, Heaven, &c.

Or happily thy former joy and comfort did spring from the newness and suddenness of the change of thy condition; for a man in one hour to have his night turned into day, his darkness turned into light, his bitter into sweet. Gods frowns into smiles, his hatred into love, his hell into a heaven, must greatly joy and comfort him. It cannot but make his heart to leap and dance in him, who in one hour shall see Satan accusing him, his own heart condemning him, the eternal God frowning upon him, the Gates of heaven bar'd against him, all the Creation standing armed at the least beck of God, to execute vengeance on him, and the mouth of the infernal pit open to receive him. Now in this hour, for Christ to come to the amazed soul, and to say to it, I have trod the Winepress of my Fathers wrath for thee, I have laid down my life a ransom for thee, by my blood I have satisfied my Fathers Justice, and pacified his anger, and procured his love for thee; by my blood I have purchased the pardon of thy sins, thy freedom from hell, and thy right to heaven. Oh! how wonderfully

A pardon given unexpectedly into the hand of a Malefactor, when he is on the last step of the Ladder, ready to be turn'd off, will cause much joy and rejoycing; the newness and suddenness of the change of his condition, will cause his heart to leap, and rejoyce; yet in process of time, much of his joy will be abated, though his life be as dear to him still, as ever it was.

derfully will this cause the soul to leap for joy.

The fifth Remedy.

5. *Remedy.*

Hudson the Martyr deserted at the stake, went from under his chain, and having prayed earnestly, was comforted immediately, and suffered valiantly. So Mr. *Glover* when he was within sight of the stake, cryed out to his friend, He is come, he is come, meaning the comforter that Christ promised to send. Psal. 71,20 21 Isa! 57. 18. see Psal. 126..6 and 42. 7, 8.

AGainst this Device of Satan, is, To consider, That God will restore and make up the comforts of his people. Though thy candle be put out, yet God will light it again, and make it burn more light than ever. Though thy Sun for the present be clouded, yet he that rides upon the clouds shall scatter those clouds, and cause the Sun to shine and warm thy heart, as in former days, as the *Psalmist* speaks, *Thou which hast shewed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth. Thou shalt encrease my greatness, and comfort me on every side.* God takes away a little comfort, that he may make room in the soul for a greater degree of comfort. This the Prophet *Isaiah* sweetly shews, *I have seen his ways and will heal him; I will lead him also, and restore comforts unto him, and to his mourners.* Bear up sweetly, O precious soul! thy storm shall end in a calm, and thy dark night in a sun-shine day; thy mourning shall be turn'd into rejoycing, and the waters of consolation shall be sweeter and higher in thy soul than ever; the mercy is surely thine, but the time of

giving

giving it is the Lords: Wait but a little, and thou shalt find the Lord comforting thee on every side.

The seventh Device *that Satan hath to keep souls in a sad, doubting, and questioning Condition, &c.*

7. *Device.*

BY suggesting to the soul his often relapses into the same sin which formerly he hath pursued with particular sorrow, grief, shame and tears, and prayed, complained and resolved against. Saith Satan, Thy heart is not right with God, surely thy estate is not good thou dost but flatter thy self to think that ever God will eternally own and embrace such a one as thou art, who complainest against sin and yet relapsest into the same sin; who with tears and groans confessest thy sin, and yet ever and anon art fallen into the same sin.

I confess this is a very sad condition, for a soul after he hath obtained mercy and pity from the Lord, after God hath spoken peace and pardon to him, and wip'd the tears from his eyes, and set him upon his legs to return to folly. Ah! how do relapses lay men open to the greatest afflictions and worst temptations? How do they make the wound to bleed afresh! How do they darken and cloud former assurances and evidences for heaven? How do they

A backslider may say *Opera & impensa periit*, all my pains and charge is lost.

they put a ſword into the hand of Conſcience to cut and ſlaſh the ſoul? they raiſe ſuch fears, terrors, horrors and doubts in the ſoul, that the ſoul cannot be ſo frequent in duty as formerly, nor ſo fervent in duty as formerly, nor ſo confident in duty as formerly, nor ſo bold, familiar and delightful with God in duty as formerly, nor ſo conſtant in duty as formerly, they give Satan an advantage to triumph over Chriſt, they make the work of repentance more difficult; they make a mans life a burden, and they render death to be very terrible unto the ſoul, *&c.*

Now the Remedies againſt this Device are theſe.

The firſt Remedy.

1. *Remedy.* AGainſt this Device of Satan, is, ſolemnly to conſider, That there are many Scriptures that do clearly evidence a poſſibility of the Saints falling into the ſame ſins whereof they have formerly repented. *I will heal their back-ſlidings, I will love them freely, for mine anger is turned away from them,* ſaith the Lord by the Prophet *Hoſea.* So the Prophet *Jeremiah* ſpeaks, *Go and proclaim theſe words toward the North, and ſay, Return thou back-ſliding Iſrael, ſaith the Lord, and I will not cauſe*

Hoſ. 14. 4.

Jer. 3. 12, 14.

mine

mine anger to fall upon you, for I am merciful, saith the Lord, and I will not keep mine anger for ever. Turn O back-sliding Israel, saith the Lord, for I am married unto you: And I will take you one of a City, and two of a family, and I will bring you to Zion. So the *Psalmist, They turned back and dealt unfaithfully with their fathers, they were turned aside like a deceitful bowe.* And no wonder, for though their repentance be never so sincere and sound, yet their graces are but weak, and their mortification imperfect in this life; though by grace they are freed from the dominion of sin, and from the damnatory power of every sin, and from the love of all sin, yet grace doth not free them from the seed of any one sin; and therefore 'tis possible for a soul to fall again and again into the same sin. If the Fire be not wholly put out, who would think it impossible that it should catch and burn again and again.

The sin of back-sliding is a soul-wounding-sin, *I will heal their back-sliding.* You read of no arms for the back, though you do for the breast.

When a souldier bragged too much of a great scar in his forehead; *Augustus Cæsar* (in whose time Christ was born) asked him if he did not get it as he looked back when he fled.

The second Remedy.

2. *Remedy.*

AGainst this Device of Satan, is, seriously to consider, That God hath nowhere engaged himself by any particular promise, that souls converted and united to Christ, shall not fall again and again into the same sin after Conversion: I cannot find in the whole book of God, where he hath promised any such strength or

power againſt this or that particular ſin, as that the ſoul ſhould be for ever (in this life) put out of a poſſibility of falling again and again into the ſame ſins, and where God hath not a mouth to ſpeak, I muſt not have a heart to believe. God will graciouſly pardon thoſe ſins to his people, that he will not in this life effectually ſubdue in his people. I would go far to ſpeak with that ſoul that can ſhew me a promiſe, that when our ſorrow and grief hath been ſo great, or ſo much, for this or that ſin, that then God will preſerve us from ever falling into the ſame ſin. The ſight of ſuch a promiſe would be as life from the dead, to many a precious ſoul, who deſires nothing more than to keep cloſe to Chriſt, and fears nothing more then back-ſliding from Chriſt.

In ſome caſes the Saints have found God better than his word; he promiſed the children of *Iſrael* only the Land of *Canaan*, but beſides that he gave them two other Kingdoms which he never promiſed. And to *Zachary* he promiſed to give him his ſpeech at the birth of the Child, but beſides that he gave him the gift of Prophecy.

The third Remedy.

3. *Remedy.*

A Gainſt this Device of Satan, is, ſeriouſly to conſider, that the moſt renowned, and now crowned Saints, have in the days of their being on earth, relapſed into one and the ſame ſin. *Lot* was twice overcome with Wine. *John* twice worſhipped the Angel. *Abraham* did often diſſemble and lay his Wife open to adultery, to ſave his own life, which ſome Heathens would not have done. *And it came to paſs,*

A ſheep may often ſlip into a ſlough, as well as Swine.

when

when God caused me to wander from my fathers house, that I said unto her, this is thy kindness which thou shalt shew unto me, at every place whither we shall come say of me, as he is my brother. *David* in his wrath was resolved (if ever man was) that he would be the death of *Nabal*, and all his innocent family, and after this he fell into the foul murther of *Uriah*. Though Christ told his Disciples, *That his Kingdom was not of this world*, yet again and again, and again, three several times they would needs be on horseback, they would fain be high, great and glorious in this world; their pride and ambitious humour put them (that were but as so many beggars) upon striving for preheminence and greatness in the world, when their Lord and Master told them three several times of his sufferings in the world, and of his going out of the world. *Jehoshaphat*, though a godly man, yet *joyns affinity with* Ahab; and though he was saved by a miracle, yet soon after he falls into the same sin, and *joyns himself with Ahaziah King of Israel, who did very wickedly*. *Sampson* is by the Spirit of the Lord numbred among the faithful Worthies, yet he fell often into one gross sin, as is evident. *Peter* you know relapst often, and so did *Jonah*; and this come to pass, that they may see their own inability to stand, to resist or overcome any temptation, or corruption. And

Gen. 20. 13 Chap. 12.

Perhaps the Prodigal sets out unto us a Christians relapse; for he was a Son before, and with his Father, & then went away from him and spent all, and yet he was not quite undone, but returned again.

2 Chron. 18. 1, 2, 3. 30, 31.

Chap. 20 25. 36, 37.

Heb. 11. 32.

Jude 14, 15, 16.

The Prodigal saw the compassion of his Father the greater, in receiving him, after he had run away from him.

And that they may be taken off from all false confidences, and rest wholly upon God, and only upon God, and always upon God; and for the praise and honour of the power, wisdom, skill, mercy and goodness of the Physician of our souls, that can heal, help, and cure, when the disease is most dangerous, when the soul is relapst, and grows worse and worse, and when others say, *There is no help for him in his God*, and when his own heart and hopes are dying.

The fourth Remedy.

4. *Device.*

AGainst this Device of Satan, is, To consider, That there are relapses into enormities, and there are relapses into infirmities. Now 'tis not usual with God to leave his people frequently to relapse into enormities; for by his spirit and grace, by his smiles and frowns, by his word and rod, he doth usually preserve his people from a frequent relapsing into enormities; yet he doth leave his choicest ones frequently to relapse into infirmities (and of his grace he pardons them in course) as idle words, passion, vain thoughts, &c. Though gracious souls strive against these, and complain of these, and weep over these, yet the Lord to keep them humble, leaves them frequently to relapse into these; and these

Relapses into enormities are (*Peccata vulnerantia & divastantia*) wounding and wasting sins; therefore the Lord is graciously pleased to put under his everlasting arms, and stay his chosen ones from frequent falling into them

these frequent relapses into infirmities, shall never be their bane, because they be their burthen.

The fifth Remedy.

5. *Remedy.*

AGainst this Device of Satan, is, To consider. That there are involuntary relapses, and there are voluntary relapses. Involuntary relapses are, when the resolution and full bent of the heart is against sin, when the soul strives with all its might against sin, by sighs and groans, by prayers and tears, and yet out of weakness is forced to fall back into sin, because there is not spiritual strength enough to overcome. Now though involuntary relapses most humble us, yet they must never discourage or detect us; for God will freely and readily pardon those in course. Voluntary relapses are, when the soul longs and loves *to return to the flesh-pots of Egypt*: When 'tis a pleasure and a pastime to a man to return to his old courses, such voluntary relapses speak out the man blinded, hardned, and ripened for ruine, *&c.*

There is a great difference between a sheep that by weakness falls into the mire, and a Swine that delights to wallow in the mire; between a woman that is forced, though she strives and cries out, and an alluring Adulteress.

The sixth Remedy.

6. *Remedy.*

AGainst this Device of Satan, is, to consider, That there is no such power, or infinite vertue in the greatest horror, or sorrow

Christ upbraided his Disciples for their unbelief and hardness of heart, who had seen his glory, as the glory of the onely begotten Son of God, full of grace and truth. John 1. 4. Mat. 16 15, 16, 17, 18, 19, 22. 23, 24.

sorrow the soul can be under for sin, nor in the sweetest, or choicest discoveries of Gods grace and love to the soul; as for ever to fence and secure the soul from relapsing into the same sin. Grace is but a created habit that may be prevail'd against by the secret, subtil, and strong workings of sin in our hearts: And those discoveries that God makes of his love, beauty and glory to the soul, do not always abide in their freshness and power upon the heart, but by degrees they fade and wear off, and then the soul may return again to folly, as we see in *Peter*, who after he had a glorious testimony from Christs own mouth of his blessedness and happiness, labours to prevent Christ from going up to *Jerusalem* to suffer, out of bare slavish fears, that he and his fellows could not be secure, if his Master should be brought to suffer. And again after this, Christ had him up into the Mount, and there shewed him his beauty and glory, to strengthen him against the hour of temptation that was coming upon him; and yet soon after he had the honor and happiness of seeing the glory of the Lord (which most of his Disciples had not) he basely and most shamefully denies the Lord of glory, thinking by that means to provide for his own safety and yet again after Christ had broke his heart with a look of love for his most unlovely dealings, and bade

Mat. 7. 1 2, 3.

bade them that were firſt acquainted with his Reſurrection, to *go and tell Peter that he was riſen*: I ſay, after all this, ſlaviſh fears prevail upon him, and he baſely diſſembles, and plays the *Jew* with the *Jews*, and the *Gentile* with the *Gentiles*, to the ſeducing of *Barnabas*, &c. Gal. 2. 11, 12, 13.

Yet by way of Caution know, Its very rare that God doth leave his beloved ones frequently to relapſe into one and the ſame groſs ſin; for the Law of nature is in arms againſt groſs ſins as wel as the law of grace, ſo that a gracious ſoul cannot, dares not, will not frequently return to groſs folly. And God hath made even his deareſt ones dearly ſmart for their relapſes, as may be ſeen by his dealings with *Sampſon*, *Jeh ſaphat* and *Peter*. Ah Lord! what a hard heart hath that man, that can ſee thee ſtripping and whipping thy deareſt ones for their relapſes, and yet make nothing of returning to folly, &c.

The eighth Device *that Satan hath to keep ſouls in a ſad, doubting and queſtioning condition, is,*

BY perſwading them that their eſtate is not good, their hearts are not upright, their graces are not ſound, becauſe they are ſo followed, vexed and tormented with temptations. 'Tis his method, 8. *Device.*

firſt

He may so tempt as to make a Saint weary of his life, Job 10. 1. *My soul is weary of my life.*

first to weary and vex thy soul with temptations, and then to tempt the soul, that surely 'tis not beloved, because 'tis so much tempted. And by this stratagem he keeps many precious souls in a sad, doubting and mourning temper many years, as many of the precious sons of *Sion* have found by woful experience, *&c.*

Now the Remedies against this Device, are these.

The first Remedy.

1. *Remedy.*

AGainst this Device of Satan, is, solemnly to consider, That those that have been best and most beloved, have been most tempted by Satan. Though Satan can never rob a Christian of his Crown, yet such is his malice, that he will therefore tempt, that he may spoil them of their comforts: Such is his enmity to the father, that the nearer and dearer any child is to him, the more will Satan trouble him, and vex him with temptations. Christ himself was most near, and most dear, most innocent, and most excellent, and yet none so much tempted as Christ. *David* was dearly beloved, and yet by Satan tempted to number the people. *Job* was highly praised by God himself, and yet much tempted, witness those sad things that fell from his

Pirats do not use to set upon poor empty vessels; and beggars need not fear the Thief. Those that have most of God, and are most rich in race, shall be most set upon by Satan, who

his mouth, when he was wet to the skin. *Peter* was much prized by Christ, witness that choice testimony that Christ gave of his faith and happiness, and his shewing him his glory in the Mount, and that eye of pity that he cast upon him after his fearful fall, &c. and yet tempted by Satan. *And the Lord said, Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail thee not,* &c.

is the greatest and wisest Pirate in the world.

Lu. 22, 31, 32

Paul had the honour of being exalted as high as heaven, and of seeing that glory that could not be expresst; and yet he was no sooner stept out of heaven, but he is buffeted by Satan, *lest he should be exalted above measure.* If these that were so really, so gloriously, so eminently beloved of God, if these that have lived in heaven, and set their feet upon the stars, have been tempted, let no Saints judge themselves not to be beloved, because they are tempted. It is as natural for Saints to be tempted that are dearly beloved, as it is for the Sun to shine, or a Bird to sing. The Eagle complains not of her wings, nor the Peacock of his train, nor the Nightingale of her voice, because these are natural to them; no more should Saints of their temptations, because they are natural to them. *For we wrestle not against flesh and blood, but against principalities, against powers, against the*

2 Cor. 12. 2, 7.

Ephes. 6. 12.

the Rulers of the darkness of this World' against spiritual wickedness in high places.

The second Remedy.

2. *Remedy.* AGainst this Device of Satan, is, To consider, That all the temptations that befal the Saints, shall be sanctified to them by a hand of love. Ah! the choice experiences that the Saints get of the power of God supporting them, of the wisdom of God directing them (so to handle their spiritual weapons, their graces, as not only to resist, but to overcome) of the mercy and goodness of the Lord pardoning and succouring of them. And therefore saith *Paul*, *I received the Messenger of Satan for to buffet me, lest I should be exalted, lest I should be exalted above measure.* Twice in that verse he begins with it, and ends with it. If he had not been buffeted, who knows how his heart would have swelled, he might have been carried higher in conceit, than before he was in his extasie. Tentation is Gods School, wherein he gives his people the cleerest and sweetest discoveries of his love; a School, wherein God teaches his people to be more frequent and fervent in duty. When *Paul* was buffeted, then he prayed thrice, *i. e.* frequently and fervently. A School wherein God teaches his people to be more tender, meek and compassionate to other poor, tempted souls than ever. A School wherein

2 Cor. 12. 7. Vide *Beram, Grotium* and *Estium.*

Luther saith, There were three things that made a Preacher, Meditation, Prayer, and Temptation.

in God teaches his people to see a greater evil in sin than ever, and a greater emptiness in the creature than ever, and a greater need of Christ and free grace than ever; a school wherein God will teach his people that all temptations are but his Goldsmiths, by which he will try and refine, and make his people more bright and glorious. The issue of all temptations shall be to the good of the Saints, as you may see by the temptations, that *Adam* and *Eve*, and *Christ* and *David*, and *Job*, and *Peter*, and *Paul* met with. Those hands of power and love, that bring light out of darkness, good out of evil, sweet out of bitter, life out of death, heaven out of hell, will bring much sweet and good to his people, out of all the temptations that come upon them.

The third Remedy.

3. *Remedy.*

AGainst this device of Satan, is, wisely to consider, That no temptations do hurt or harm the *Saints*, so long as they are resisted by them, and prove the greatest afflictions that can befal them. 'Tis not Satans tempting, but your assenting; not his enticing, but your yielding, that makes temptations hurtful to your souls. If the soul when 'tis tempted resists the temptation, and saith with Christ, *Get thee behind me, Satan*; and with that young convert, *I am not the man that I was*; or as

Ego non sum ego.

Luther counſels all men to anſwer all temptations, with theſe words (*Chriſtianus ſum*) *I am a Chriſtian.* If a mans temptation be his greateſt affliction, then is the temptation no ſin upon his ſoul, though it be a trouble upon his mind. When a ſoul can look the Lord in the face, and ſay, Ah Lord! I have many outward troubles upon me, I have loſt ſuch and ſuch a neer mercy, and ſuch and ſuch deſirable mercies, and yet thou that knoweſt the heart, thou knoweſt that all my croſſes and loſſes do not make ſo many wounds in my ſoul, nor fetch ſo many ſighs from my heart, tears from my eyes, as thoſe temptations do, that Satan follows my ſoul with. When 'tis thus with the ſoul, then temptations are only the ſouls trouble, they are not the ſouls ſin.

Sometimes he ſhews his malice, by letting thoſe things abide by the ſoul, as may moſt vex and plague the ſoul, as *Gregory* obſerves in his leaving of *Jobs* wife, which was not out of his forgetfulneſs, careleſneſs, or any love or pity to *Job*, but to vex and torment him, and to work him to blaſpheme God, deſpair, and die, &c.

Satan is a malicious and envious enemy, as his names are, ſo is he; his names are all names of enmity; the *accuſer*, the *tempter*, the *deſtroyer*, the *devourer*, the *envious man*; and this malice and envy of his, he ſhews ſometimes by tempting men to ſuch ſins as are quite contrary to the temperature of their bodies, as he did *Veſpatian* and *Julian*, men of ſweet and excellent natures, to be moſt bloody murtherers. And ſometimes he ſhews his malice by tempting men to ſuch things as will bring them no honour nor profit, &c. *Fall down and wor-*

ſhip

ſhip me, to blaſphemy and atheiſm, *&c.* the thoughts and firſt motions whereof, cauſe the heart and fleſh to tremble. And ſometimes he ſhews his malice by tempting them to thoſe ſins which they have not found their natures prone to, and which they abhor in others. Now if the ſoul reſiſts theſe, and complains of theſe, and groans and mourns under theſe, and looks up to the Lord Jeſus to be delivered from theſe, then ſhall they not be put down to the ſouls account, but to Satans, who ſhall be ſo much the more tormented, by how much the more the Saints have been by him maliciouſly tempted, *&c.*

Make preſent and peremptory reſiſtance againſt Satans temptations, bid defiance to the temptation at firſt ſight 'Tis ſafe to reſiſt, 'tis dangerous to diſpute. *Eve* loſt her ſelf, and her poſterity, by falling into liſts of diſpute, when ſhe ſhould have reſiſted, & ſtood upon terms of defiance with Satan. He that would ſtand in the hour of temptation, muſt plead with Chriſt, *'Tis written.* He that would triumph over temptations, muſt plead ſtill, *'Tis written.* Satan is bold and impudent, and if you are not peremptory in your reſiſtance, he will give you freſh onſets. 'Tis your greateſt honour, and your higheſt wiſdom, peremptorily to withſtand the beginnings of a temptation, for an after remedy comes often too late.

When *Conſtantine* the Emperour was told that there was no means to cure his Leproſie, but by bathing his body in the blood of Infants, he

Presently answered (*Ao semper ægrotare quam tali remedio convalescere*) I had rather not be cured, than use such a remedy.

Mistriss *Catherine Bretterge*, once after a great conflict with Satan, said, *Reason not with me, I am but a weak woman, if thou hast any thing to say, say it to my Christ, he is my advocate, my strength, and my redeemer, and he shall plead for me.*

Men must not seek to resist Satans craft with craft (*Sed per apertum martem*) but by open defiance. He shoots with Satan in his own bow, who thinks by disputing and reasoning to put him off. As soon as a temptation shews its face, say to the temptation, as *Ephraim* to his Idols, *Get you hence, what have I any more to do with you?* Hos. 14. Oh! say to the temptation, as *David* said to the Sons of *Zerviah, What have I to do with you?* 2 Sam. 16. 10. You will be too hard for me. He that doth thus resist temptations, shall never be undone by temptations, &c.

Make strong and constant resistance against Satans temptations. Make resistance against temptations by arguments drawn from the honour of God, the love of God, your union and communion with God, and from the blood of Christ, the death of Christ the kindness of Christ, the intercession of Christ, & the glory of Christ, and from the voice of the Spirit, the counsel of the Spirit, the comforts of the Spirit, the presence of the Spirit, the seal of the Spirit, the whisperings of the Spirit, the commands of the Spirit, the assistance of the Spirit, the

I have read of one, who being tempted with offers of money to desert Christ, gave this excellent answer, Let not any man think, that he will embrace other mens goods to

the witneſs of the Spirit and from the glory of heaven, the excellency of grace, the beauty of holineſs, the worth of the ſoul, and the vileneſs or bitterneſs, and evil of ſin, the leaſt ſin being a greater evil, than the greateſt temptation in the World.

forſake Chriſt who hath forſaken his own proper goods to follow Chriſt.

And look that you make conſtant reſiſtance, as well as ſtrong reſiſtance, be conſtant in arms. Satan will come on with new temptations, when old ones are too weak; in a calm prepare for a ſtorm. The tempter is reſtleſs, impudent, and ſubtil, he will ſute his temptations to your conſtitutions and inclinations. Satan loves to ſail with the wind; if your knowledge be weak, he will tempt you to errour; if your Conſcience be tender, he will tempt you to ſcrupuloſity, and too much preciſeneſs, as to do nothing but hear, pray, read, *&c.* If your conſciences be wide and large, he will tempt you to carnal ſecurity; If you are bold ſpirited, he will tempt you to preſumption; if timorous, to deſparation; if flexible, to inconſtancy; if proud and ſtiffe, to groſs folly; therefore ſtill fit for freſh aſſaults, make one victory a ſtep to another. When you have overcome a temptation, take heed of unbending your bowe, and look well to it, that your bowe be always bent and that it remains in ſtrength. When you have overcome one temptation, you muſt be ready to enter the liſt

Luke 4. 14. *And when the Devil had ended all the temptation, he departed from him for a ſeaſon.* Chriſt had no reſt until he was exactly tried with all kinds of temptations. *Cal.*

with another. As diſtruſt in ſome ſence is the mother of ſafety, ſo ſecurity is the gate of danger. A man had need to fear this moſt of all, that he fears not at all. If Satan be always roaring, we ſhould be always a watching and reſiſting of them. And certainly, he that makes ſtrong and conſtant reſiſtance of Satans temptations, ſhall in the end get above his temptations, and for the preſent is ſecure enough from being ruin'd by his temptations, *&c.*

He that will yield to ſin, to be rid of temptation, will be ſo much the more tempted, and the leſs able to withſtand temptations.

For a cloſe of this, remember, that 'tis dangerous to yield to the leaſt ſin, to be rid of the greateſt temptation. To take this courſe, were, as if a man ſhould think to waſh himſelf clean in ink, or as if a man ſhould exchange a light croſs made of paper, for an iron croſs, which is heavy, toilſome and bloody. The leaſt ſin ſet home upon the conſcience, will more wound, vex, and oppreſs the ſoul, than all the temptations in the world can; therefore never yield to the leaſt ſin, to be rid of the greateſt temptation, *Sidonius Apollinaris* relateth, how a certain man named *Maximus*, arriving at the top of honour, by indirect means, was the firſt day very much weari'd and fetching a deep ſigh, ſaid, *Oh Damocles! how happy do I eſteem of thee, for having been a King but the ſpace of a dinner? I have been one whole day, and can bear it no longer.* I will leave you to make the application.

The

The Fourth thing to be shewed, is,

The several Ways and Devices that Satan hath to destroy and ensnare all sorts and ranks of Men in the World.

I Shall begin with the Honourable and the Great, and shew you the Devices that *Satan* hath to destroy them. I will only instance in those that are most considerable.

His first Device to destroy the Great and Honourable of the Earth, is,

1. *Device.*

BY working them to make it their business to seek themselves, to seek how to greaten themselves, to raise themselves, to inrich themselves, to secure themselves, &c. as you may see in *Pharaoh*, *Ahab*, *Reboboam*, *Jeroboam*, *Absalom*, *Joab*, *Haman*, &c. But were the Scripture silent, our own experiences do abundantly evidence this way and method of Satan to destroy the Great and the Honourable, to bury their names in the dust, and their souls in hell, by drawing them wholly to mind themselves, and only to mind themselves, and in all things to mind themselves, and always

Self-seeking like the deluge, overthrows the whole world.

ways to mind themselves. *All* (saith the Apostle) *mind themselves.* All comparatively, in respect of the paucity of others that let fall their private interests, and drown all self-respects in the glory of God, and the publick good, &c.

Phil. 2. 21.

Now the Remedies against this Device *are these,*

The first Remedy.

1. *Remedy.*

Self-love is the root of the hatred of others, 2 Tim. 3. 2. First, Lovers of themselves, and then fierce, &c.

AGainst this Device of Satan, is, solemnly to consider, that self-seeking is a sin that will put men upon a world of sins, upon sins not only against the Law of God, the rules of the Gospel, but that are against the very Laws of nature, that are so much darkned by the fall of man. It puts the *Pharisees* upon opposing Christ, and *Judas* upon betraying Christ, and *Pilate* upon condemning Christ. It puts *Gehazi* upon lying, and *Balaam* upon cursing, and *Saul* and *Absalom* upon plotting *Davids* ruine. It put *Pharaoh* and *Haman* upon contriving ways to destroy those *Jews*, that God did purpose to save by his mighty arm. It puts men upon using wicked ballances, and the bag of deceitful weights. It puts men upon ways of oppression, and *selling the righteous for silver, and the poor for a pair of shooes*, &c. I know not any sin in

The Naturalists observe, That those Beasts which are most cruel to others, are most loving to their own. Amos 2. 6.

in the world, but this sin of self-seeking will put men upon it, though it be their eternal loss.

The second Remedy.

2. *Remedy.*

AGainst this Device of Satan, is, seriously to consider, That self-seeking doth exceedingly abase a man; it strips him of all his Royalty and glory: Of a Lord it makes a man become a servant to the creature, I, often to the worst of creatures; yea, a slave to slaves, as you may see in *Judas*, *Demas*, *Balaam*, and the *Scribes* and *Pharisees*. Self-seekers bow down to the Creatures, as *Gideons* many thousands bowed down to the waters: Self-seeking will make a man say any thing, do any thing, and be any thing, to please the lusts of others, and to get advantages upon others; Self-seeking transforms a man into all shapes and formes; now it makes a man appear as an Angel of Light, anon as an Angel of Darkness; now Self-seekers are seemingly for God, anon they are openly against God; now you shall have them crying *Hosanna in the Highest*, and anon *Crucifie him, crucifie him*; now you shall have them build with the Saints, and anon you shall have them plotting the overthrow of the Saints, as those Self-seekers did in *Ezra* and *Nehemiah*'s time. Self-seekers are the basest of all

A Self seeker is a *Cato* without, but a *Nero* within. *Domitian* would seem to love them best, whom he willed least should live, and that's the very tempter of self-seekers

It was death in *Moses* Rites to counterfeit that Ceremonial and Figurative Oyntment, *Exo.* 30. what shall it then be to counterfeit the Spirit of life and holiness.

all persons; there is no service so base, so poor, so low, but they will bow to it. They cannot look neither above, nor beyond
Rom. 1. 25. their own lusts, and the enjoyment of the Creature, these are the prime and ultimate objects of their Intendments.

'Tis said of *Tiberius*, *That whilest* Augustus *ruled, he was no way tainted in his reputation, and that while* Drusus *and* Germanicus *were alive, he feigned those vertues which he had not, to maintain a good opinion of himself in the hearts of the people; but after he had got himself out of the reach of contradiction and controulment; there was no fact in which he was not faulty, no crime to which he was not accessary.* My Prayer shall be, that *Tiberius* his spirit may not be found in any of our Rulers, lest it prove their ruine, as it did his; and that where ever it is, it may be detected, loathed and ejected, that so neither the State, nor souls may be ruin'd by it, *&c.*

The third Remedy.

3. *Remedy.* AGainst this Device of Satan, is, solemnly to dwell upon those dreadful curses and woes that are from Heaven denounced against self-seekers, *Wo unto them*
Isa. 5. 8. *that joyn house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth.* So *Habbakkuk*,

bakkuk; Wo to him that increaseth that which is not his, and to him that ladeth himself with thick clay. Wo to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil. Thou hast consulted shame to thy house by cutting off many people, and hast sinned against thy soul. For the stone shall cry out of the wall, and the beam out of the timber shall answer it. Wo to him that buildeth a town with blood, and establisheth a city by iniquity. The materials of the house built up by oppression, shall come as joynt-witnesses. The stones of the wall shall cry; *Lord, we were built up by blood and violence, and the beam shall answer, True Lord, even so it is*; the stones shall cry vengeance, Lord, upon these self-seekers, and the beam shall answer, Wo to him, because he built his house with blood. So *Isaiah, Wo unto them that decree unrighteous decrees, and that write grievousness which they have prescribed. To turn aside the needy from judgement, and to take away the right from the poor of my people; that widows may be their prey, and that they may rob the fatherless.* So *Amos, Wo unto them that are at ease in Zion, and trust in the mountain of Samaria, which are named chief of the Nations, to whom the house of Israel came. That put far away the evil day, and cause the seat of violence to come near. That lie upon beds of Ivory, and stretch themselves upon*

Heb. 6. 9, 10 11, 12.

Crassus a very rich Roman, and a great Self-seeker, for greedy desire of gold he managed war against the *Parthians*, by whom both he and 30000 Romans were slain: And because the Barbarians conjectured that he made this assault upon them for their Gold, therefore they melted gold, and poured it into his dead body, saying, (*satura te auro*) satisfie thy self with gold.

Isa. 15. 1, 2. Amos 6. 1. Mic. 2. 1, 2. *Tacitus* the Roman Emperors word

was (*sibi bonus aliis malus* he that is too much for himself, fails to be good to others.

upon their couches, and eat the lambs out of the flock, and the calves out of the middle of the stall. That drink wine in Bowls, and anoint themselves with the chief ointments, but they are not grieved for the afflictions of Joseph. So *Micah*, Woe to them that devise iniquity, and work evil upon their beds: when the morning is light, they practise it, because it is in the power of their hand. And they covet fields, and take them by violence, and houses, and take them away. So they oppress a man and his house, even a man and his heritage.

By these Scriptures you see, that Self-seekers labour like a woman in travel, but their birth proves their death; their pleasure, their pain; their comforts, their torment; their glory, their shame; their exaltation, their desolation, loss, disgrace, trouble and shame, vexation and confusion, will be the certain portion of Self-seekers.

When the *Tartarians* had taken in battel the Duke of *Muscovia*, they made a Cup of his skull, with this Inscription, *All covet, all lose.*

The fourth Remedy.

4. *Remedy.*

AGainst this Device of Satan, is, solemnly to consider, That Self-seekers, are Self-losers, and Self-destroyers. *Absalom* and *Judas* seek themselves, and hang

hang themselves. *Saul* seeks himself, and kills himself. *Ahab* seeks himself, and loses himself, his Crown and Kingdom. *Pharaoh* seeks himself, and overthrows himself and his mighty Army in the *Red-sea*. *Cain* fought himself, and slew two at once, his brother, and his own soul. *Gehazi* sought change of Rayment, but God changed his raiment into a leprous skin. *Haman* sought himself, and lost himself. The Princes and the Presidents sought themselves (in the ruine of *Daniel*) but ruin'd themselves, their Wives and Children. That which Self-seekers think should be a staff to support them, becomes (by the hand of Justice) an Iron rod to break them; that which they would have as springs to refesh them, becomes a gulf utterly to consume them. The crosses of Self-seekers shall always exceed their mercies; their pain, their pleasure; their torments, their comforts: every Self-seeker is a Self-tormentor, a Self-destroyer; he carries a Hell, an Executioner in his own bosom, *&c.*

Adam seeks himself, and loses himself, Paradise, and that blessed Image that God had stampt upon him. *Lot* seeks himself, Gen. 13. 10, 11. and loses himself and his goods. *Peter* seeks to save himself, and miserably loses himself.

Hezekiah in the business of the Ambassadors, seeks himself, and lost himself, and his life too, had not God saved him by a Miracle.

The fifth Remedy

AGainst this Device of Satan, is, To dwell much upon the famous examples of those worthy Saints that have denied themselves, and prefer'd the publick

5. *Remedy.*

lick good before their own particular advantage: As *Moſes*, *And the Lord ſaid unto Moſes, let me alone that I may deſtroy them, and blot out their name from under heaven, and I will make of thee a nation mightier and greater than they.* Oh! but this offer would not take with *Moſes* he being a man of a brave publick ſpirit, its hot in his deſires and prayers, that the people might be ſpared and pardoned, ſaith he, *Pardon I beſeech thee the iniquity of this people, unto the greatneſs of thy mercy, and as thou haſt forgiven this people from Egypt until now. And the Lord ſaid, I have pardoned according to thy word.* Ah! ſhould God make ſuch an offer to many that write themſelves *Moſes*, and are called by many *Moſes*, I am afraid they would prefer their own advantage above the publick good; they would not care what become of the people, ſo they and theirs might be made great and glorious in the world; they would not care, ſo they might have a *Babel* built for them, though it was upon the aſhes and ruine of the people. Baſer ſpirits than theſe are not in Hell, no, not in Hell, and I am ſure there are no ſuch ſpirits in Heaven. Such mens hearts and principles muſt be chang'd, or they will be undone for ever. *Nehemiah* was a choice ſoul, a man of a brave publick ſpirit, a man that ſpent his time; his ſtrength,

'Tis good to be of his opinion and mind, who was rather willing to beautifie *Italy*, than his own houſe.

The Ancients were wont to place the Statues of their Princes by their Fountains, intimating they were (or at leaſt ſhould be) fountains of the publick good.

ſtrength. and his eſtate, for the good and eaſe of his people. *Moreover* (ſaith he) *from the time that I was appointed to be their Governor in the Land of Judah, from the twentieth year, even unto the two and thirtieth year of* Artaxerxes *the King, that is, twelv years, I and my brethren have not eaten the bread of the Governor. Yea, alſo I continued in the work of this wall, & all my ſervants were gathered hither unto the work. Moreover, there were at my table an hundred and fifty of the Jews & Rulers, beſides thoſe that came unto us from among the heathen that are about us. Now that which was prepared for me daily, was one Ox, and ſix choice ſheep, alſo Fowls were prepared for me, and once in ten days ſtore of all ſorts of wine: yet for all this required I not the bread of the Governor, becauſe the bondage was heavy upon the people. Think upon me, O my God, for good, according to all that I have done for this people.* So *Daniel* was a man of a brave publick ſpirit; *Then the Preſidents and Princes ſought to find occaſion againſt* Daniel *concerning the kingdom, but they could find no occaſion, nor fault, foraſmuch as he was faithful, neither was there any errour or fault found in him. Then ſaid theſe men, we ſhall not find any occaſion againſt this Daniel, except we find it againſt him, concerning the Law of his God.*

Chriſt had a publick ſpirit, he laid out himſelf, and laid down himſelf for a publick

A certain great Emperor coming into Egypt, to ſhew the zeal he had for the publick good, ſaith to the Egyptians, Draw from me as from your River *Nylus.*

The Counſellor ſaith, a Statesman ſhould be thus tripartited; his will to God, his love to his Maſter, his heart to his Country, his ſecret to his friend, his time to buſineſs.

lick good. Oh! never leave looking and meditating upon these precious and sweet Examples, till your souls are quickned and raised up, to act for the publick good, more then for your own particular advantage. Many Heathens have been excellent at this.

Solomons Tribunal was underpropt with Lyons, to shew what spirit and mettal a Magistrate should be made of.

Macrobius writes of *Augustus Cæsar* (in whose time Christ was born) that he carried such an entire and fatherly affection to the Commonwealth, that he called it (*filiam suam*) his own daughter; and therefore refused to be called (*Dominus*) the Lord or Master of his Countrey, and would only be called (*Pater patriæ*) Father of his Countrey, because he governed it not by fear (*Per timorem sed per amorem*) but by love; the Senate and th people of *Rome* joyntly saluting him by the name of (*Pater patriæ*) Father of his Countrey. The people very much lamented his death, using that speech, *Would he had never been born, or never died.*

Utinam aut non nascerentur, aut morerentur.

So *Marcus Regulus*, to save his Countrey from ruine, exposed himself to the greatest sufferings that the malice and rage of his Enemies could inflict.

So *Titus* and *Aristides*, and many others have been famous for their preferring the publick good above their own advantage. My Prayer is, and shall be, That all our Rulers may be so spirited by God, that they

they may be willing to be any thing to be nothing to deny themselves, and to trample their sinful selves under feet, in order to the honor of God, and a publick good, that so neither Saints nor Heathens may be witnesses against them in that day, wherein the hearts and practice of all the Rulers in the world shall be open and bare before him that judges the world in righteousness and judgement.

The sixth Remedy

AGainst this Device of Satan, is, seriously to consider, That self is a great let to Divine things, therefore the Prophets and Apostles were usually carried out of themselves, when they had the cleerest, choicest, highest and most glorious Visions. Self-seeking blinds the soul, that it cannot see a beauty in Christ, nor an excellency in holiness, it distempers the palate, that a man cannot taste sweetness in the Word of God, nor in the ways of God, nor in the society of the people of God; it shuts the hand against all the soul-inriching offers of Christ, it hardens the heart against all the knocks and entreaties of Christ: It makes the soul as an empty Vine, and as a barren Wilderness. *Israel is an empty vine, he bringeth forth fruit to himself.* There is nothing that speaks a

6. Remedy.

Hoser. 10. 1.

Self-seekers with *Esau* prefer a mess of pottage above their birth-right: and with the men of *Shechem*, esteem the Bramble above the Vine, the Olive, and the Fig-tree, yea, empty things above a full Christ, and base things above a glorious Christ

man to be more empty and void of God, Christ, and Grace, then Self-seeking. The Pharisees were great Self-seekers, and great undervaluers of Christ, his Word and Spirit. There is not a greater hinderance to all the duties of Piety, than self-seeking: Oh! this is that that keeps many a soul from looking after God, and the precious things of Eternity; they cannot wait on God, nor act for God, nor abide in those ways wherein they might meet with God by reason of self. Self-seeking is that which puts many a man upon neglecting & slighting the things of his peace. Self-seekers will neither go into Heaven themselves, nor suffer others to enter, that are ready to take the Kingdom by violence, as you may see in the *Scribes* and *Pharisees*. Oh! but a gracious spirit is acted quite other ways; as you may see in that sweet Scripture, *Cant.* 7. 13. *At our gates are all manner of pleasant fruit, new and old, which I have laid up for thee. O beloved.* All the Church hath, and is, is only for him; let others bear fruit to themselves, and lay up for themselves, gracious spirits will hide for Christ, and lay up for Christ. All the Divine Endeavours and Productions of Saints, fall into Gods bosom, and empty themselves into his lap. As Christ lays up his merits for them, his graces for them, his comforts for them, his

The Saints Motto is, *Propter te, Domine, propter te.*

The Saints Motto is, *Non nobis Domine*

Crown

Crown for them; so they lay up all their fruits, and all their loves, all their graces, and all their experiences, and all their services, onely for him who is the soul of their Comforts, and the Crown and Top of all their Royalty and Glory, *&c.*

The second Device *that Satan hath to ensnare and destroy the Great and Honorable of the Earth, is,*

BY engaging them against the people of the most High, against those that are his Jewels, his pleasant portion, the delight of his eye, and the joy of his heart. Thus he drew *Pharaoh* to engage against the Children of *Israel*, and that was his overthrow. So he engaged *Haman* against the *Jews*, & so brought him to hang upon that Gallows that he had made for *Mordecai*. So he engaged those Princes and Presidents against *Daniel*, which was the utter ruine of them and their relations. So in *Rev.* 20, 7, 8, 9. *And when the thousand years are expired, Satan shall be loosed out of his Prison. And he shall go out to deceive the Nations which are in the four quarters of the earth Gog and Magog, to gather them together to battel: whose number is as the sand of the sea. And they went up upon the breadth of the earth, and compassed the Camp of the Saints about*

2. *Device.*

Exod. 14.

Hester 7.

Dan. 6.

about, and the beloved City: *And fire came down from God out of Heaven, and consumed them.*

Now the Remedies against this Device are these.

The first Remedy

1. *Remedy.*

As they said once of the Grecians in the Epigram whom they thought invulnerable, we shoot at them, but they fall not down; we wound them, and not kill them, &c. *Tanto plus gloriæ feremus, quo niam eo plures superabimus.* The number of opposers makes the Christians conquest the more illustrious, said *Pedarelus* in *Erasmus.*

AGainst this Device of Satan, is, solemnly to consider, That none have engaged against the Saints, but have been ruin'd by the God of Saints. Divine Justice hath been too hard for all that have opposed & engaged against the Saints, as is evident in *Saul, Pharaoh, Haman, &c. He reproved Kings for their sakes, saying, Touch not mine anointed, nor do my Prophets no harm.* When men of *Balaam* spirits and principles have been engaged against the Saints, how hath the Angel of the Lord met them in the way, and justled their bones against the wall? how hath he broke their backs, and necks, and by his drawn sword cut them off in the prime of their days, and in the height of their sins? Ah! what a Harvest hath Hell had in our days, of those who have engaged against the Lamb, and those that are called chosen and faithful? Ah! how hath Divine Justice poured out their blood, as water upon the ground? How hath he laid their honor and glory in the dust? who in the

pride

pride and madneſs of their hearts, ſaid, as *Pharaoh, We will purſue, we will overtake, we will divide the ſpoil, our luſts ſhall be ſatisfied upon them. We will draw our ſword, our hand ſhall deſtroy them. In the things wherein they have ſpoken, and done proudly, Juſtice hath been above them.* Hiſtory abounds in nothing more, than in inſtances of this kind, &c.

The ſecond Remedy

2. *Remedy.*

AGainſt this Device of Satan, is, To dwell ſome time every Morning upon theſe following Scriptures, wherein God hath engaged himſelf to ſtand by his people, and for his people, and to make them victorious over the greateſt and wiſeſt of their enemies. *Aſſociate your ſelves* (ſaith the Lord by the Prophet) *O ye people, and ye ſhall be broken in pieces, and give ear, all ye of far Countreys: Gird your ſelves, and ye ſhall be broken in pieces. Take counſel together and it ſhall come to naught. Speak the word, and it ſhall not ſtand, for God is with us.* Fear not thou worm Jacob, *and ye men of Iſrael, I will help thee, ſaith the Lord, & thy Redeemer, the holy One of Iſrael. Behold, I will make thee a new ſharp threſhing inſtrument having teeth thou ſhalt threſh the mountains, & beat them ſmall, and ſhalt make the hills as chaff. Thou ſhalt fan them, and the wind ſhall carry them away, and the whirlwind ſhall ſcatter them, &*

Iſa. 8. 9, 10. *Occidi poterant ſed vinci non poterant*, ſaid *Cyprian* of the Chriſtians in his time.

Iſa. 41 14, 15.

Verſ. 16.

thou ſhalt rejoyce in the Lord, and ſhalt glory
Iſa. 54. 17. in the Holy One of Iſrael. No weapon that is formed againſt thee ſhall proſper, and every tongue that ſhall riſe againſt thee in judgment thou ſhalt condemn. This is the heritage of the ſervants of the Lord, and their righteouſneſs is of me, ſaith the Lord. Now alſo many
Mich. 4. 11. Verſ. 12. Nations are gathered together againſt thee, that ſay, let her be defiled, and let our eye look upon Zion. But they know not the thoughts of the Lord, neither underſtand they his counſel; for he ſhall gather them as
Verſ. 13. ſheaves into the floor. Ariſe and threſh, O daughter of Zion, I will make thy horn iron, and I will make thy hoof braſs, and thou ſhalt beat in pieces many people, and I will conſecrate their gain unto the Lord, and their ſub-
Zech. 12. 2, 3. ſtance unto the Lord of the whole Earth. Behold, I will make Jeruſalem a cup of trembling unto all the people round about, when they ſhall be in the ſiege, both againſt Judah and againſt Jeruſalem. And in that day will I make Jeruſalem a burthenſome ſtone for all people, all that burthen themſelves with it, ſhall be cut in pieces; though all the People of the Earth be gathered together againſt it.

The third Remedy

3. *Remedy.* AGainſt this Device of Satan, is, to conſider, That you cannot engage againſt the Saints, but you muſt engage againſt God himſelf, by reaſon of that near and bleſſed union that is between God and

and them. You cannot be Fighters against the Saints, but you will be found in the casting up of the account, to be Fighters against God himself: And what greater madness, than for weakness it self to engage against an Almighty strength? The near union that is between the Lord and Believers, is set forth by that near union that is betwixt a Husband and his Wife. (*They two shall be one flesh. This is a great mystery; but I speak concerning Christ and the Church.*) *We are members of his body, of his flesh, and of his bones*, saith the Apostle. This near union is set forth by that union that is between the Head and the Members, which make up one body; and by that union that is betwixt the Graft and the Stock, which are made one by nicition. The union between the Lord and a Believer is is so near, that you cannot strike a Believer, but the Lord is sensible of it, and takes it as done to himself. *Saul, Saul, why persecutest thou me? and in all their afflictions he was afflicted*, &c. Ah souls! whoever engaged against God, and prospered? who ever took up the sword against him, but perisht by it? God can peak you to hell, and nod you to Hell at pleasure, 'tis your greatest concernment to lay down your weapons at his feet, and to *kiss the Son lest he be angry, and you perish in the midway.*

Acts 5. 39. e It seems to be drawn from the Fable of the Gyants, which were said to make War with the Gods.

The souls happiness consists not in any thing, but in its union with God; nor its misery lies not so much in any thing, as in its disunion from God.

Acts 9. 4. Isa 63. 9.

Psal. 2. 12.

The fourth Remedy

4. *Remedy.*

AGainſt this Device of Satan, is, ſolemnly to conſider, That you are much engaged to the Saints (as inſtruments) for the mercies that you do enjoy, and for the preventing and removing of many a judgement that otherwiſe might have been your ruine before this day. Were it not for the Saints ſake, God would quickly make the Heavens to be as braſs, and the Earth as iron; God would quickly ſtrip thee of thy Robes and Glory, and ſet thee upon the dunghil with *Job*. They are the props that bear the world from falling about thy ears, and that keep the iron rod from breaking of thy bones. *Therefore he ſaid that he would deſtroy them, had not Moſes his choſen ſtood before him in the breach, to turn away his wrath, leſt he ſhould deſtroy them.*

Hic homo potuit apud Deum quod voluit, ſaid one concerning *Luther*. He could have what he would of God.

Pſal. 106. 23.

Ah! had not the Saints many a time caſt themſelves into the breach, betwixt Gods wrath and you, you had been cut off from the land of the living, and had had your portion with thoſe, whoſe names are written in the duſt. Many a Nation, many a City, and many a Family is ſurrounded with bleſſings for the *Joſephs* ſakes that live therein; and are preſerved from many calamities and miſeries for the *Moſes*'s

Prayer is (*Porta cæli clavis paradiſi*) the gate of Heaven, a Key to let us into Paradiſe, When the danger is over, the Saint

the

the *Daniels*, the *Noahs*, and the *Jobs* sakes, that dwell amongst them. That's a sweet word, *Prov.* 10.25. *As the Whirlwind passeth, so is the Wicked no more: but the righteous is an everlasting foundation*, or *is the foundation of the world.* The righteous is the foundation of the world, which but for their sakes would soon shatter and fall to ruine. So the Psalmist, *Psal.* 75.3. *The Earth and all the Inhabitants thereof are dissolved, I bear up the Pillars of it. Selah.*

The Emperour *Marcus Antonius* being in *Almany* with his Army, was enclosed in a dry Countrey by his enemies, who so stopped all the passages, that he and his Army were like to perish for want of water; the Emperors Lieutenant seeing him so distressed, told him that he had heard, that the Christians could obtain any thing of their God by their prayers, whereupon the Emperour having a legion of Christians in his Army, desired them to pray to their God, for his and the Armies delivery out of that danger, which they presently did, and presently a great Thunder fell amongst the enemies, and abundance of water upon the *Romans*, whereby their thirst was quenched, and the enemies overthrown without any fight. I shall close up this last Remedy, with those sweet words of the Psalmist, *In Judah is God known, his Name is great in Israel: In Salem also is*

is forgotten, is a French Proverb, and that which many Saints in *England* have found by experience.

יסוד עולם *Fsodh Golam* from *Fasedh.*

Mary Queen of Scots, that was Mother to King *James*, was wont to say, That she feared Mr. *Knox*'s prayers more than an Army of ten thousand men.

Psa. 76.1,2,3.

is his Tabernacle, and his dwelling place in Sion. There brake he the arrows of the bow, the shield, and the sword, and the battel. Selah.

Secondly, *Satan hath his Devices to ensnare and destroy the Learned and the Wise, and that sometimes*

Joh. 5.44. 1 Kings 22. 22.23,24,25. 1 Cor. 1. 18. to 29.

BY working them to pride themselves in their parts and abilities; and sometimes by drawing them to rest upon their parts and abilities, and sometimes by causing them to make light and slight of those that want their parts and abilities, though they excel them in grace and holiness; and sometimes by drawing them to engage their parts and abilities, in those ways and things that make against the honour of Christ, the joy of the Spirit, the advancement of the Gospel, and the liberty of the Saints, *&c.*

The truth of this you may see in the learned Scribes and Pharisees.

Now the Remedies against this Device are these.

The first Remedy

1. *Remedy.*

AGainst this Device of Satan, is, seriously to consider, That you have nothing but what you have received; Christ being as well the fountain of common gifts, as of saving grace. *What hast*

thou

thou (saith the Apostle) *that thou hast not received? And if thou hast received it, why dost thou glory as though thou hadst not received it?* There are those that would hammer out their own happiness, like the Spider, climbing up by the thread of her own weaving. Of all the parts and abilities that be in you, you may well say, as the young man did of his Hatchet. *Alas Master! it was but borrowed.* Alas Lord! all I have is but borrowed from that fountain that fills all the Vessels in Heaven, and on Earth, and it overflows: My gifts are not so much mine, as thine; *Of thine own have we offered unto thee*, said that Princely Prophet, *&c.*

1 Cor. 4. 7. *Quicquid es debes creanti: Quicquid potes debes redimenti*, said *Bern.* Whatsoever thou art, thou owest to him that made thee, and whatsoever thou hast, thou owest to him that redeemed thee: 1 Chr. 29.14.

The second Remedy

2. *Remedy.*

AGainst this Device of Satan, is, solemnly to consider, That Mens leaning and trusting to their own wits, parts, and abilities, have been their utter overthrow and ruine; as you may see in *Achitophel*, and those Presidents and Princes that engaged against *Daniel*, and in the *Scribes* and *Pharisees*, God loves to confute men in their confidences: He that stands upon his parts and abilities, doth but stand upon a quick-sand that will certainly fail him. There is nothing in the world that provokes God more to with draw from the soul, than this, and how can the soul stand,

General counsels were seldom successful because men came with confidence, leaning to their own understanding, and seeking for victory, rather than verity, saith one.

ſtand, when his ſtrength is departed from him? Every thing that a man leans upon but God, will be a dart that will certainly pierce his heart through and through. Ah! how many in theſe days have loſt their eſtates, their friends, their lives their ſouls, by leaning upon their admired parts and abilities? The Saints are deſcribed by their leaning upon their beloved, the Lord Jeſus. He that leans only upon the boſome of Chriſt, lives the higheſt, choiceſt, ſafeſt and ſweeteſt life. Miſeries always lie at that mans door that leans upon any thing below the precious boſom of Chriſt, ſuch a man is moſt in danger, and this is none of his leaſt plagues, that he thinks himſelf ſecure. 'Tis the greateſt wiſdom in the world to take the wiſe mans counſel, *Truſt in the Lord with all thine heart, and lean not to thine own underſtanding.*

Cant. 8. 5.

Prov. 3. 5.

The third Remedy

3. *Remedy.*

AGainſt this Device of Satan, is, To conſider, That you do not tranſcend others more in parts and abilities, than they do you in grace and holineſs. There may be, and often is great parts and abilities, where there is but little grace, yea no grace; and there may be, and often is a great deal of grace, where there is but weak parts and abilities. You may be higher

Judas and the Scribes and Phariſees had great parts, but no grace. The Diſciples had grace, but weak parts.

higher than others in gifts of knowledge, utterance, learning, *&c.* and those very souls may be higher, than you in their communion with God, in their delighting in God, in their dependance upon God, in their affections to God, and in their humble, holy, and unblameable walking before God. Is it folly and madness in a man, to make light and slight of another, because he is not so rich in lead or iron, as he, when he is a thousand thousand times richer in Silver and Gold, in Jewels and in Pearls, than he? And is it not madness and folly with a witness, in those that have greater parts and abilities than others, to slight them upon that account, when that those very persons that they make light and slight of, have a thousand times more grace than they? And yet ah! how doth this evil spirit prevail in the world?

Luke 11. 1. Mark. 31, 32, 33. Luke 24. 19. to 28.

'Twas the sad complaint of *Austin* in his time, *The unlearned* (saith he) *rise up, and take heaven by violence, and we with all our learning are thrust down to hell.* 'Tis sad to see how many of the Rabbies of these times, do make an Idol of their parts and abilities, and with what an eye of pride, scorn, and contempt, do they look upon those that want their parts, and that do not worship the Idol that they have set up in their own hearts. *Paul* who was the great

Sur untindocti & rapiunt cælum & nos cum doctrina nostra detrudimur in gehennam.

great Doctor of the *Gentiles*, did wonderfully transcend in all parts and abilities, the Doctors and Rabbies of our times, and yet ah! how humbly, how tenderly, how
1 Cor. 9. 22. sweetly doth he carry himself towards the
2 Cor. 11. 22. meaneſt and the weakeſt? *To the weak I became as weak, that I might win the weak, I am made all things to all men, that I might by all means ſave ſome. Who is weak, and I am not weak? Who is offended, and I burn not? Wherefore, if meat make my brother to offend, I will eat no fleſh while the World ſtandeth, leſt I make my brother to offend.* But ah! how little of this ſweet ſpirit is to be found in the Doctors of our Age, who look ſourly, and ſpeak bitterly againſt
Iſa 60. 13, 14, 15, 16, 17. thoſe that do not ſee as they ſee, nor cannot ſpeak as they ſpeak. Sirs, the Spirit of the Lord (even in deſpiſed *Saints*) will be too hard for you, and his appearance in them, in theſe his latter days, will be ſo full of ſpiritual beauty and glory, as that they will darken that, that you are too apt to count and call your glory. The *Spirit* of the Lord will not ſuffer his choiceſt Jewel Grace, to be always buried under the ſtraw and ſtubble of parts and gifts.

The fourth Remedy.

4. *Remedy.* AGainſt this Device of Satan, is, to conſider, That there is no ſuch way, for men to have their gifts and parts blaſted, and

and withered, as to pride themselves in them, as to rest upon them, as to make light and slight of those that want them, as to engage them against those persons, ways and things, that Jesus Christ hath set his heart upon. Ah! how hath God blasted and withered the parts and abilities of many among us, that have once been famous shining lights? How is their Sun darkned, and their glory clouded? *How is the sword of the Lord upon their arm, and upon their right eye? How is their arm clean dried up, and their right eye utterly darkned?* as the Prophet speaks. This is matter of humiliation and lamentation; many precious discerning Saints do see this, and in secret mourn for it; and oh! that they were kindly sensible of Gods withdrawing from them, that they may repent, keep humble, and carry it sweetly towards Gods Jewels, and lean only upon the Lord, and not upon their parts and understanding, that so the Lord may delight to visit them with his grace, at such a rate, as that their faces may shine more gloriously than ever, and they may be more serviceable to the honor of Christ, and the faith of the Saints, than formerly they have been, *&c.*

Becanus saith, That the tree of Knowledge bears many leaves, and little fruit. Ah, that it were not so with many in these days, who once did outshine the Stars, *&c.* Zech. 11. 17.

Thirdly,

Thirdly, *Satan hath his Devices to destroy the Saints, and one great Device that he hath to destroy the Saints, is,*

Gal. 5. 15. If we knock we break Dissolution is the daughter of dissention.

BY working them first to be strange, and then to divide, and then to be bitter and jealous, and then *to bite and devour one another.* Our own woful experience is too great a proof of this. The *Israelites* in *Egypt* did not more vex one another, than Christians in these days have done, which occasioned a deadly consumption to fall upon some.

Now the Remedies against this Device, are these.

The first Remedy

1. *Remedy.*

Flavius Vespasian the Emperour was more ready to conceal the vices of his friends, than their vertues. Can you think seriously of this.

AGainst this Device of Satan, is, To dwell more upon one anothers graces, than upon one anothers weaknesses and infirmities. 'Tis sad to consider, That Saints should have many eyes to behold one anothers infirmities, and not one eye to see each others graces, that they should use spectacles to behold one anothers weaknesses, rather than looking-glasses to behold one anothers graces,

Erasmus tells of one, who collected all the lame and defective Verses in *Homers* Works.

Works, but passed over all that was excellent. Ah! that this were not the practice of many that shall at last meet in Heaven, that they were not careful and skilful to collect all the weaknesses of others, and to pass over all those things that are excellent in them. The *Corinthians* did eye more the incestuous persons sin, than his sorrow, which was like to have drown'd him in sorrow.

Christians (that a Heathen should excel you) and not blush?

Tell me Saints, is it not a more sweet, comfortable, and delightful thing, to look more upon one anothers graces, than upon one anothers infirmities? Tell me, what pleasure, what delight, what comfort is there in looking upon the enemies, the wounds, the sores, the sickness, the diseases, the nakedness of our friends? Now sin you know is the souls enemy, the souls wound, the souls sores, the souls sickness, the souls disease, the souls nakedness; and ah! what a heart hath that man that loves thus to look? Grace is the choicest flower in all a Christians Garden, 'tis the richest Jewel in all his Crown, 'tis his Princely Robes, 'tis the top of Royalty; and therefore must needs be the most pleasing, sweet and delightful object for a gracious eye to be fixt upon. Sin is darkness, grace is light; sin is hell, grace is heaven; and what madness is it, to look more at darkness than at light; more at Hell than at Heaven?

Non gens, sed mens, non genus sed genius. Not race, or place, but grace truly sets forth a man.

James 5. 11, 12, 25. 1 Pet. 2. 6.

Tell me Saints, doth not God look more upon his peoples graces, than upon their weaknesses! Surely he doth. He looks more at *Davids* and *Asaphs* uprightness, than upon their infirmities, though they were great and many. He eyes more *Jobs* patience, then his passion; *Remember the patience of Job*, not a word of his impatience. He that drew *Alexander* whilest he had a scar upon his face, drew him with his finger upon the scar. God puts his fingers upon his peoples scars, that no blemish may appear. Ah Saints! that you would make it the top of your glory in this, to be like your heavenly Father; by so doing, much sin would be prevented, the designs of wicked men frustrated. Satan out-witted, many wounds healed, many sad hearts cheared, and God more abundantly honored, *&c.*

Sin is Satans work, Grace is Gods work, and is it not most meet that the child should eye most & mind most his fathers work.

The second Remedy

2. *Remedy.*

AGainst this Device of Satan, is, solemnly to consider, that love and union makes most for your own safety and security. We shall be *Insuperabiles*, if we be *Inseperabiles*; invincible, if we be inseperable. The world may frown upon you, and plot against you, but they cannot hurt you. Unity is the best bond of safety, in every Church and Commonwealth.

There was a Temple of Concord amongst the Heathens, and shall it not be

And

And this did that *Scythian* King in *Plutarch*, represent lively to his eighty Sons, who being ready to die, he commanded a bundle of Arrows fast bound together, to be given to his Sons to break; they all tryed to break them, but being bound fast together, they could not; then he caused the band to be cut, and then they broke them with ease: He applied it thus, *My Sons; so long as you keep together, you will be invincible, but if the band of union be broke betwixt you, you will easily be broken in pieces.*

found among Christians, that are Temples of the Holy Ghost.

Pliny writes of a stone in the Island of *Scyrus*, that if it be whole, though a large and heavy one, it swims above water, but being broken, it sinks. So long as Saints keep whole, nothing shall sink them; but if they break, they are in danger of sinking and drowning, *&c.*

Pancirollus saith, that the most precious Pearl among the Romans was called *Unio*, Union.

The fourth Remedy

3. *Remedy.*

AGainst this Device of Satan, is, To dwell upon those Commands of God, that do require you to love one another. Oh! when your hearts begin to rise against each other, charge the commands of God upon your hearts, and say to your souls. Oh our souls! hath not the eternal God commanded you to love them that love the Lord? And is it not life to obey, and death to rebel? There-

To act, or run cross to Gods express command, though under pretence of revelation from

forelook that you fulfil the commands of the Lord, for his commands are not like those that are easily reversed, but they are like those of the *Medes*, that cannot be changed. Oh! be much in pondering upon these commands of God; *A new Commandment I give unto you, that ye love one another as I have loved you, that ye also love one another.* 'Tis called a new Commandment, because 'tis renewed in the Gospel, and set home by Christs example, and because 'tis rare, choice, special and remarkable above all others. *This is my Commandment, that ye love one another, as I have loved you. These things I command you, that ye love one another. Owe no man any thing, but love one another; for he that loveth another, hath fulfilled the Law. Let brotherly love continue. Love one another, for Love is of God, and every one that loveth, is born of God, and knoweth God. See that ye love one another with a pure heart fervently. Finally, be ye all of one mind, having compassion one of another. Love as brethren, be pitiful, be courteous. For this is the Message that ye heard from the beginning, that we should love one another. And this is his Commandment, that we should believe on the Name of his Son Jesus Christ, and love one another as he gave us Commandment. Beloved, if God so loved us, we ought to love one another.* Oh! dwell much upon these precious commands, that your love may be inflamed one to another. In

God, is as much as a mans life is worth, as you may see in that sad story. 1 Kings 13. 24.

John 13. 34.

Some conceive it to be an Hebraism, in which language new, rare, and excellnet, are Synonimals.

Joh. 15. 12. 17
Rom. 13. 8.
Heb. 13. 3.
John 4. 7.
1 Pet. 1. 22.

Chap. 3. 8.

1 John 3. 11.

Verse. 23.

Chap. 4. 11.

In the *Primitive* times it was much taken notice of by the Heathens, That in the depth of misery, when Fathers and Mothers forsook their Children, Christians (otherwise strangers) stuck one to another, whose love of Religion proved firmer than that of nature. Ah! that there were more of that spirit among the Saints in these days. The world was once destroyed with water for the heat of lusts, and 'tis thought it will be again destroyed with fire, for the coldness of love.

The Ancients use to say commonly, That *Alexander* and *Ephestion* had but one soul in two distinct bodies, because their joy and sorrow, glory and disgrace, was mutual to them both.

The fourth Remedy

4. *Remedy.*

AGainst this Device of Satan, is, to dwell more upon these choice and sweet things wherein you agree, than upon those things wherein you differ. Ah! did you but thus, how would sinful hearts be abated, and your love raised, and your spirits sweetned one to another? You agree in most, you differ but in a few; you agree in the greatest and weightiest, as concerning God, Christ, the Spirit, the Scripture, *&c.* You differ only in those points that have been long disputable amongst men of greatest piety and parts: You agree to own the Scripture, to hold to Christ the head, and to walk according to the Law of the new Creature. Shall *Herod* and *Pilate* agree? shall Turks and

What a sad thing was it that a heathen should say, no Beasts are so mischievous to men, as Christians are one to another.

Pagans agree? shall Bears and Lyons, Tygers and Wolves, yea, shall a Legion of Devils agree in one body? and shall not Saints agree, who differ only in such things as have least of the heart of God in them? and that shall never hinder your meeting in heaven, *&c.*

The fifth Remedy

5. *Remedy.*

AGainst this Device of Satan, is, solemnly to consider, That God delights to be stiled (*Deus Pacis*) the God of Peace; and Christ to be stiled (*Princeps Pacis*) the Prince of Peace, and King of *Salem*, that is, King of Peace, and the Spirit is a Spirit of Peace. *The fruit of the Spirit is love, joy, peace,* Gal. 5. 22. Oh! why then should not the Saints be children of peace? Certainly, men of froward, unquiet, fiery spirits, cannot have that sweet evidence of their interest in the God of peace, and in the Prince of peace, and in the Spirit of peace, as those precious souls have, that follow after the things that make for love and peace. The very name of peace is sweet and comfortable; the fruit and effect thereof pleasant and profitable, more to be desired than innumerable triumphs; 'tis a blessing that ushers in a multitude of other blessings.

2 Cor. 13. 11. Isa. 9. 6, *Ubi pax ibi Christus, quia Christus pax.* Where peace is, there is Christ, because Christ is peace. *Dulce nomen pacis,* said the Orator.

The Ancients were wont to paint Peace in

in the form of a Woman, with a horn of Plenty in her hand. Ah! peace and love among the Saints, is that which will secure them and their mercies at home, yea, it will multiply their mercies, it will engage the God of mercy to crown them with the choicest mercies, and 'tis that that will render them most terrible, invincible, and successful abroad. Love and peace among the Saints, is that which puts the counsels of their enemies to a stand, and renders all their enterprizes abortive; 'tis that which doth most weaken their hands, wound their hopes, and kill their hearts, &c.

The Grecians had the statue of Peace, with *Pluto*, the god of Riches in her arms.

The sixth Remedy

6. *Remedy.*

AGainst this Device of Satan, is, To make more care and conscience of keeping up your peace with God. Ah Christians, I am afraid that your remisness herein, is that which hath occasioned much of that sowrenes, bitterness and divisions that be among you. Ah! you have not as you should, kept up your peace with God; and therefore 'tis that you do so dreadfully break the peace among your selves. The Lord hath promised, *That when a mans ways please him, he will make his enemies to be at peace with him.* Ah how much more then would God

There is no fear of knowing too much, but there is much fear in practising too little.

Prov. 16. 7

make the children of peace to keep the peace among themselves, if their ways do but please him? All Creatures are at his beck and check. *Laban* followed *Jacob* with one Troop. *Esau* met him with another, both with hostile intentions; but *Jacobs* ways pleasing the Lord God by his mighty power so works, that *Laban* leaves him with a kiss, and *Esau* met him with a kiss; he hath an Oath of one, tears of the other, peace with both. If we make it our business to keep up our league with God; God will make it his work and his glory to maintain our peace with men; but if men make light of keeping up their peace with God, 'tis just with God to leave them to a spirit of pride, envy, passion, contention, division and confusion, *to leave them to bite and devour one another, till they be consumed one of another*, &c.

Pharnaces sent a Crown to *Cæsar* at the same time he rebelled against him: But he returned the Crown and this message back (*faceret imperata prius*) Let him return to his obedience first. There is no sound peace to be had with God or man, but in a way of obedience.

The seventh Remedy

7. *Remedy.*

AGainst this Device of Satan, is, To dwell much upon that near relation and union that is between you. This consideration had a sweet influence upon *Abrahams* heart. *And Abraham said unto Lot, let there be no strife I pray thee, between me and thee, and between my herdsmen and thy herdsmen, for we are brethren.* That is a sweet word in the Psalmist, *Behold, how*

Gen. 13. 8. אל־נא תהי מריבה

O let there be no bitterness between us, for we are brethren.

good and how pleasant it is for brethren to live together in unity. It is not good or not pleasant, or pleasant and not good; but good and pleasant; there be some things that be (*bona sed non jucunda*) good, and not pleasant, as patience and discipline; and there be some things that are pleasant, but not good, as carnal pleasures, voluptuousness, &c. And there are some things that are neither good, nor pleasant, as malice, envy, worldly sorrow, &c. and there are some things that are both good and pleasant, as piety, charity, peace and union among brethren; and oh! that we could see more of this among those that shall one day meet (in their Fathers Kingdom) and never part. And as they are brethren, so they are all fellow-members. *Now ye are the body of Christ, and members in particular.* And again, *We are members of his body, of his flesh, and of his bones.* Shall the members of the natural body be serviceable and useful to one another, and shall the members of this spiritual body cut and destroy one another? Is it against the Law of Nature for the natural members to cut and slash one another? And is it not much more against the Law of Nature and of Grace, for the members of Christs glorious body to do so? and as you are all fellow-members, so you are fellow-souldiers under the same Captain of salvation

The party-coloured Coats were Characters of the Kings Children, so is following after peace now.

1 Cor. 12.27.

Eph. 5. 30.

Rev. 12. 7, 8. Heb. 2.10.

on, the Lord Jesus, fighting against the world, the flesh, and the Devil. And as you are all fellow-soulders, so you are all fellow sufferers under the same enemies, the Devil, and the world. And as you are all fellow-sufferers, so are you fellow-travellers towards the Land of *Canaan*, *the new Jerusalem, that is above. Here we have no abiding City, but we look for one to come.* The heirs of Heaven are strangers on earth. And as you are all fellow travellers, so are you all fellow-heirs of the same Crown and inheritance.

Rev. 2. 10.

Joh. 15. 19 20
Heb. 12. 14.
Heb. 13. 14.

Rom. 8. 15.

The eighth Remedy

8. *Remedy.* AGainst this Device of Satan, is, To dwell upon the miseries of discord. Dissolution is the daughter of dissention. Ah! how doth the name of Christ, and the way of Christ suffer by the discord of Saints? How are many that are entering upon the ways of God hindred, and saddened, and the mouths of the wicked opened, and their hearts hardned against God and his ways, by the discord of his people? Remember this, the disagreement of Christians is the Devils triumph; and what a sad thing is this, that Christians should give Satan cause to triumph?

Our dissentions are one of the Jews greatest stumbling blocks. Can you think of it, and your hearts not bleed.

'Twas a notable saying of one, *Take away strife, and call back peace, lest thou lose*

a man thy friend, and the Devil an enemy, joy over you both, &c.

The ninth Remedy

AGainſt this Device of Satan, is, ſeriouſly to conſider, That 'tis no diſparagement to you to be firſt in ſeeking peace and reconcilement, but rather an honour to you, that you have begun to ſeek peace. *Abraham* was the elder, and more worthy than *Lot*, both in reſpect of grace and nature alſo (for he was Unkle unto *Lot*) and yet he firſt ſeeks peace of his inferiour, which God hath recorded as his honour. Ah! how doth the God of peace, by his ſpirit and meſſengers purſue after peace with poor Creatures. God firſt makes offer of peace to us. *Now then we are Ambaſſadours for Chriſt, as though God did beſeech you by us; we pray you in Chriſts ſtead, be ye reconciled to God.* Gods grace firſt kneels to us, and who can turn their backs upon ſuch bleſſed and bleeding embracements, but ſouls in whom Satan the God of this world Kings it? God is the party wronged, and yet he ſues for peace with us at firſt. *I ſaid behold me, behold me, unto a Nation that was not called by my name.* Ah! how doth the ſweetneſs, the freeneſs, and the riches of his grace break forth, and ſhine upon poor ſouls. When a man goes

9. *Remedy.*

They ſhall both have the name, and the note, the comfort, and the credit of being moſt like unto God, who firſt begin to purſue after peace

2 Cor. 5. 20.

Iſa. 65. 1. *Behold me, behold me,* 'tis geminated, to ſhew Gods exceeding forwardneſs

to shew favour and mercy to them.

goes from the Sun, yet the Sun-beams follow him: so when we go from the Sun of righteousness, yet then the beams of his love and mercy follow us. Christ first sent to *Peter* that had denied him, and the rest that had forsaken him. *Go your ways, and tell his Disciples and Peter, that he goeth before you into Galilee, there shall ye see him, as he said unto you.* Ah souls! 'tis not a base, low thing, but a God-like thing, though we are wronged by others, yet to be the first in seeking after peace; such actings will speak out much of God with a mans spirit, *&c.*

Mark 16.7.

Christians, 'Tis not matter of liberty; whether you will, or you will not pursue after peace; but 'tis matter of duty that lies upon you, you are bound by expres Precepts to follow after peace; and though it may seem to flie from you, yet you must pursue after it. *Follow peace with all men, and holiness, without which no man shall see the Lord.* Peace and holiness are to be pursued after with the greatest eagerness that can be imagined. So the Psalmist. *Depart from evil, and do good, seek peace and pursue it.* The Hebrew word that is here rendred *seek*, is in *Pihil*, and it signifies to seek earnestly, vehemently, affectionately, studiously, industriously *And pursue it.* That Hebrew word signifies eaanestly to pursue, being a Metaphor taken from the

Heb. 12. 14 διώκετε, it signifies, to follow after peace, as the persecutor doth him whom he persecuteth.

Psal. 34. 14. בקש ורדפהו

eager-

eagerneſs of wild Beaſts, or ravenous Fowles, which will run or flie, both faſt, and far, rather than be diſappointed of their prey. So the Apoſtle preſſes the ſame duty upon the *Romans*. *Let us follow after the things that make for peace, and things wherein one may edifie another.* Ah! you froward, ſoure, dogged Chriſtians, can you look upon theſe Commands of God without tears and bluſhin g ? Rom. 14. 19.

I have read a remarkable ſtory of *Ariſtippus*, though but a Heathen, who went of his own accord to *Æſchines* his Enemy, and ſaid, *Shall we never be reconciled till we become a Table-talk to all the Country?* And when *Æſchines* anſwered, He would moſt gladly be at peace with him. *Remember then* (ſaid *Ariſtippus*) *that though I were the elder and better man, yet I ſought firſt unto thee.* Thou art indeed, ſaid *Æſchines*, a far better man than I; for I began the quarrel, but thou the reconcilement. My Prayer ſhall be, that this Heathen may not riſe in judgment againſt the flouriſhing Profeſſors of our times; *Who whet their tongues like a ſword, and bend their bows to ſhoot their arrows, even bitter words,* *Plutarch.* Pſal. 64. 3.

The tenth Remedy

AGainſt this Devi ce of *Satan*, is, For Saints to joyn together, and walk together in the ways of grace and holineſs 10. *Remedy.*

neſs ſo far as they do agree, making the word the only Touch-ſtone and Judge of their actions. That is ſweet advice that the Apoſtle gives, *I preſs towards the mark for the Price of the High Calling of God in Chriſt Jeſus. Let us therefore as many as be perfect* (comparatively, or conceitedly ſo) *be thus minded: And if in any thing ye be otherwiſe minded, God ſhall reveal even this unto you. Nevertheleſs, whereto we have already attained, let us walk by the ſame rule, let us minde the ſame thing.* Ah Chriſtians! God loſes much, and you loſe much, and Satan gains much by this, that you do not, that you will not walk lovingly together, ſo far as your wayes lie together. 'Tis your ſin and ſhame that you do not, that you will not pray together, and hear together, and confer together, and mourn together, *&c.* becauſe that in ſome far leſſer things you are not agreed together. What folly and madneſs is it in thoſe, whoſe way of a hundred miles lies fourſcore and nineteen together, yet will not walk ſo far together, becauſe that they cannot go the other mile together; yet ſuch is the folly and madneſs of many Chriſtians in theſe days, who will not do many things they may do, becauſe they cannot do every thing they ſhould do. I fear God will whip them into a better temper before he hath done with them;

Phil. 3. 14.

Verſe 15.

Verſe. 16.

Great is the power of joynt prayer. *Mary* Queen of *Scots*, that was Mother to King *James*, was wont to ſay, That ſhe fear'd Maſter *Knox*'s prayers more than an Army of ten thouſand men.

them: *He will break their bones, and pierce their heart*; but he will cure them of this malady, &c.

And be sure you make the word the only Touch-stone, and Judge of all persons and actions. *To the Law and to the Testimony, if they speak not according to this word, 'tis because there is no light in them.* 'Tis best and safest to make that to be the Judge of all men and things now, that all shall be judged by in the latter day. *The word* (saith Christ) *that I have spoken, the same shall judge him in the last day.* Make not your dim light, your notions, your fancies, your opinions, the judge of mens action, but still judge by rule, and plead, *'Tis written.*

Isa. 8. 20.

John 12. 48.

When a vain importunate soul cryed out in contest with a holy man, Hear me, hear me; the holy man answered, *Neither hear me, nor I thee, but let us both hear the Apostle.*

Nec egote, nec tu me, sed ambo audiamus Apostolum.

Constantine in all the disputes before him with the *Arrians*, would still call for the Word of God, as the only way, if not to convert, yet to stop their mouths, &c.

The eleventh Remedy

11. *Remedy.*

AGainst this Device of Satan, is, To be much in self-judging. *Judge your selves, and you shall not be judged of the Lord.*

1 Cor. 11. 31.

Ah!

Ah! were Christians hearts more taken up in judging themselves, and condemning themselves, they would not be so apt to judge and censure others, and to carry it sourly and bitterly towards others that differ from them. There are no souls in the world that are so fearful to judge others, as those that do most judge themselves; nor so careful to make a righteous judgement of men or things, as those that are most careful to judge themselves. There are none in the world that tremble to think evil of others, to speak evil of others, or to do evil to others, as those that make it their business to judge themselves. There are none that make such sweet constructions, and charitable interpretations of men, and things, as those that are best and most in judging themselves. One request I have to you that are much in judging others, and little in judging your selves; to you that are so apt and prone to judge rashly, falsly, and unrighteously; and that is, that you will every morning dwell a little upon these Scriptures.

It's storied of *Nero*, himself being unchast, he did think there was no man chast.

In the Olympick Games, the Wrestlers did not put their Crowns upon their own heads, but upon the heads of others: 'tis just so with souls that are good at self-judging.

Mat. 7. 1, 2.. *Judge not that ye be not judged, for with what judgement ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again.*

John. 7. 24. *Judge not according to appearance, but judge righteous judgment.*

Rom 14. 3 Verse 10. *Let not him that eateth not, judge him that*

eateth

eateth, for God hath received him. Why doſt thou judge thy brother? or why doſt thou ſet at naught thy brother? we ſhall all ſtand before the Judgement-Seat of Chriſt. Let us not judge one another any more, but judge this rather, that no man put a ſtumbling-block or an occaſion to fall in his brothers way. Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkneſs, and will manifeſt the counſels of the heart, and then ſhall every man have praiſe of God. Speak not evil one of another (brethren) he that ſpeaketh evil of his brother, and judgeth his Brother, ſpeaketh evil of the Law, and judgeth the Law; but if thou judgeſt the Law, thou art not a doer of the Law, but a Judge. There is one Lawgiver, who is able to ſave, and to deſtroy. Who art thou that judgeſt another mans ſervant? to his own Maſter he ſtandeth or falleth: yea, he ſhall be holden up, for God is able to make him ſtand.

Verſ. 13.

1 Cor. 4. 5.

James 4. 11.

Verſ. 12. Rom. 14. 4.

One *Delphidius* accuſing another before *Julian*, about that which he could not prove; the party denying the fact. *Delphidius* anſwers, if it be ſufficient to deny what is laid to ones charge, who ſhall be found guilty? *Julian* anſwers, And if it be ſufficient to be accuſed, who can be innocent? You are wiſe, and know how to apply it.

The twelfth Remedy.

12. [illegible]

1 Pet. 5 5

John. 13. 5

Humility is (*Conservatrix virtutum* said *Bernard*) that which keeps all graces together

AGainst this Device of *Satan*, is, this Above all, labour to be cloathed with *Humility*. Humility makes a man peaceable among brethren, fruitful in well-doing, cheerful in suffering, and constant in holy walking. Humility fits for the highest services we owe to Christ, and yet will not neglect the lowest service to the meanest Saint. Humility can feed upon the meanest dish, and yet 'tis maintained by the choicest delicates, as God, Christ, and Glory. Humility will make a man bless him that curses him, and pray for those that persecute him. An humble heart is an habitation for God, a scholar for Christ, a companion of Angels, a Preserver of grace, and a Fitter for glory. Humility is the Nurse of our graces, the Preserver of our mercies, and the great Promoter of holy duties. Humility cannot finde three things on this side Heaven; it cannot finde fulness in the Creature, nor sweetness in Sin, nor life in an Ordinance without Christ. An humble soul always finds three things on this side Heaven; The soul to be empty, Christ to be full, and every mercy and duty to be sweet, wherein God is enjoyed. Humility can weep over other mens weaknesses, and joy and re-

rejoyce over their graces. Humility will make a man quiet and contented in the meanest condition, and 'twill preserve a man from envying other mens prosperous condition. Humility honours those that are strong in grace, and puts two hands under those that are weak in grace. Humility makes a man richer than other men, and it makes a man judge himself the poorest among men. Humility will see much good abroad, when it can see but little at home. Ah Christians! though faith be the Champion of grace, and love the Nurse of grace, yet humility is the beautifier of grace; it casts a general glory upon all the graces in the soul. Ah! did Christians more abound in humility, they would be less bitter, froward and soure, and they would be more gentle, meek, and sweet in their spirits and practices. Humility will make a man have high thoughts of others, and low thoughts of a mans self; it will make a man see much glory and excellency in others, and much baseness and sinfulness in a mans self. It will make a man see others rich, and himself poor, others strong and himself weak, others wise, and himself foolish. Humility will make a man excellent at covering others infirmities, and at recording their gracious services, and at delighting in their graces, it makes a man joy in every light that

Thes. 1. 2, 3.

Ephes. 3. 8

The humble soul is like the Violet, which grows low, hangs the head downwards, and hides it self with its own leaves: and were it not that the fragrant smel of her many vertues discovered him to the world, he would chuse to live and die in his self-contenting secresie

that out-shines his own, and every wind that blows others good. Humility is better at believing, then 'tis at questioning other mens happiness. I judge, saith an humble soul, 'tis well with these Christians now, but it will be far better with them hereafter. They are now upon the borders of the New *Jerusalem*, and 'twill be but as a day before they slide into *Jerusalem*. An humble soul is willinger to say, Heaven is that mans, than mine; and Christ is that Christians, than mine; and God is their God in Covenant, than mine: Ah! were Christians more humble, there would be less fire and more love among them, than now is, *&c.*

Fourthly, *As Satan hath his Device to destroy gracious souls, so he hath his Devices to destroy poor ignorant souls, and that sometimes,*

Hosea 4. 6. Prov. 22. 29. Mat. 22. 29.

BY drawing them to affect ignorance, and to neglect, slight, and despise the means of knowledge. Ignorance is the Mother of mistake, the cause of trouble, error, and of terrour; 'tis the high-way to hell, and it makes a man both a prisoner and a slave to the Devil at once. Ignorance unmans a man, it makes a man a beast, yea, makes him more miserable than the beast that perisheth. There are

Ignorant have this advantage (*utmitius ardeant*) they have a cooler hell.

none

none so easily, nor so frequently taken in Satans snares, as ignorant souls; they are easily drawn to dance with the Devil all day, and to dream of supping with Christ at night, &c.

Now the Remedies against this Device *are these.*

The first Remedy.

1. *Remedy.*

AGainst this Device of Satan, is, seriously to consider, That an ignorant heart is an evil heart. *Without knowledge the minde is not good.* As an ignorant heart is a naughty heart, 'tis a heart in the dark, and no good can come into a dark heart, but it must pass through the understanding; *And if the eye be dark, all the body is dark,* A leprous head, and a leprous heart are inseparable companions. Ignorant hearts are so evil, that they let flie on all hands, and spare not to spit their venome in the very face of God, as *Pharaoh* did, when thick darkness was upon him.

Prov. 19. 2. *Ignorat jane improbus omnia,* saith *Aristotle.*

Mat 6. 22.

The second Remedy.

2. *Remedy.*

AGainst this Device of Satan, is, To consider, That ignorance is the deformity of the soul: As blindness is the deformity of the face, so is ignorance the

deformity of the ſoul. As the want of fleſhly eyes ſpoils the beauty of the face, ſo the want of ſpiritual eyes ſpoils the beauty of the ſoul. A man without knowledge, is as a Work-man without his hands, as a Painter without his eyes, as a Traveller without his legs, or as a Ship without ſails, or a Bird without wings, or like a body without a ſoul.

The third Remedy.

3. *Remedy.*

AGainſt this Device of Satan, is, ſolemnly to conſider, That ignorance makes men the objects of Gods hatred and wrath. *It is a people that do erre in their hearts, and have not known my ways. Wherefore I ſware in my wrath, they ſhould never enter into my reſt. My people are a people of no underſtanding, therefore he that made them, will have no mercy on them.* Chriſt hath ſaid, *That he will come in flameing fire, to render vengeance on them that know not God.* Ignorance will end in vengeance. When you ſee a poor blind man here, you do not loath him, nor hate him, but you pity him; Oh! but ſoul-blindedneſs makes you abominable in the ſight of God. God hath ſworn that ignorant perſons ſhall never come into Heaven. Heaven it ſelf would be a Hell to ignorant ſouls.

Heb. 3. 10, 11

They muſt needs erre that know not Gods ways, yet cannot they wander ſo wide as to miſs of hell. Iſa. 27. 11. 2 Theſ. 1. 8.

M

My people are destroyed for want of knowledge; because thou hast rejected knowledge, I will reject thee. Hos. 4. 6.

Chilo, one of the seven Sages, being asked what God had done, answered, *He exalted humble men, and suppressed proud ignorant fools.*

Cut off Rome saith, ignorance is the mother of devotion, but the Scripture saith it is the mother of destruction.

The fourth Remedy.

4. *Remedy.*

AGainst this Device of Satan, is, To consider, That ignorance is a sinne that leads to all sins; all sins are seminally in ignorance. *You do erre, not knowing the Scriptures.* Mat. 22. 29. It puts men upon hating and persecuting the Saints. *They shall hate you, and put you out of the Synagogues, yea, the time cometh, that whosoever killeth you, will think that he doth God service. And these things will they do unto you, because they have not known the father, nor me.* John 16. 2, 3. *Paul* thanks his ignorance for all his cruelties to Christians. *I was a blasphemer, and a persecutor, and injurious, but I obtained mercy, because I did it ignorantly.* 1 Tim. 1. 13. 'Twas ignorance that put the Jews upon crucifying Christ: *Father forgive them,* saith Christ of his murderers, *for they know not what they do; for if the Princes of this world had known, they would not have crucified the Lord of glory.* 1 Cor. 2. 8. Sin at first was the cause of ignorance, but now ignorance

Aristotle makes ignorance the mother of all the mischief in the world.

They did like *Oedipus*, who killed his father *Laius*, King of *Thebes*, & thought he killed his enemy.

rance is the cause of all sin. *Swearing, and lying, and killing, and stealing, and whoring abound*, saith the Prophet, *because there is no knowledge of God in the Land.* There are none so frequent, and so impudent in the ways of sin, as ignorant souls; they care not, nor mind not what they do, nor what they say against God, Christ, Heaven, Holiness, and their own Souls. *Our tongues are our own, who shall controul us? They are corrupt and speak wickedly, concerning oppression, they speak loftily. They set their Mouth against the Heavens, and their tongue walketh through the earth.* Psal. 73. 8, 9.

Have all the workers of iniquity no knowledge? who eat up my people as they eat bread, and call not upon the Lord. Psal. 14. 4.

AN

AN

APPENDIX

Touching five more of

SATANS DEVICES,

Whereby

He keepeth poor ſouls from believing in Chriſt, from receiving of Chriſt, from embracing of Chriſt, from reſting, leaning, or relying upon Chriſt for everlaſting happineſs, and bleſſedneſs, according to the Goſpel. And *Remedies* againſt theſe *Devices*.

His Firſt Device to keep the ſoul from believing in Chriſt, is,

BY ſuggeſting to the ſoul, the greatneſs and vileneſs of his ſins. What, ſaith Satan, doſt thou think that thou ſhalt ever obtain mercy by Chriſt, that haſt ſinned with ſo high a hand againſt Chriſt? that haſt ſlighted the tenders of grace? that haſt grieved the Spirit of grace? 1. *Device.*

grace? that haſt deſpiſed the Word of grace? that haſt trampled under feet the blood of the Covenant, by which thou might'ſt have been pardoned, purged, juſtified and ſaved? that haſt ſpoken and done all the evil that thou couldſt? No, no, ſaith Satan, he hath mercy for others, but not for thee; pardon for others, but not for thee; righteouſneſs for others, but not for thee, *&c.* therefore 'tis in vain for thee to think of believing in Chriſt or reſting and leaning thy guilty ſoul upon Chriſt.

Jer. 3. 5.

Now the Remedies againſt this Device, *are theſe.*

The firſt Remedy.

1. *Remedy.* AGainſt this Device of Satan is, To conſider, That the greater your ſins are, the more you ſtand in need of a Saviour: The greater your burden is the more you ſtand in need of one to help to bear it: The deeper the wound is, the more need there is of the Chyrurgeon; the more dangerous the diſeaſe is, the more need there is of the Phyſician. Who but mad men will argue thus? My burden is great, therefore I'le not call out for help: my wound is deep, therefore I'le not call out for balm: my diſeaſe is dangerous, there-

Mad Logick

fore

fore I'le not go to the Physician. Ah! 'tis spiritual madness, 'tis the Devils Logick to argue thus: My sins are great, therefore I'le not go to Christ, I dare not rest nor lean on Christ, *&c.* whereas the soul should reason thus, The greater my sins are, the more I stand in need of mercy, of pardon, and therefore I will go to Christ, who delights in mercy, who pardons sin for his own Names sake; who is as able and as willing to forgive pounds, as pence, thousands as hundreds. Micah. 7. 18. Isa. 43. 25.

The second Remedy.

2. *Remedy.*

AGainst this Device of Satan, is, solemnly to consider, That the promise of grace and mercy, is to returning souls, And therefore though thou art never so wicked, yet if thou wilt return, God will be thine, and mercy shall be thine, and pardon shall be thine, 2*Chr.* 30.9. *For if you turn again unto the Lord, your brethren and your children shall find compassion before them that lead them captive, so that they shall come again into this Land, for the Lord your God is gracious, and merciful, and will not turn away his face from you, if ye return unto him.* So *Jer.* 3. 12. *Go, and proclaim these words towards the North, and say, return thou backsliding Israel, saith the Lord, and I will not cause my anger to fall upon you: for I am mer-*

merciful, saith the Lord, and I will not keep anger for ever. So Joel 3.13. *And rent your hearts, and not your garments, and turn unto the Lord your God, for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.* So *Isa.* 55.7. *Let the wicked forsake his ways, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon*: Or as the Hebrew reads it, *He will multiply pardon.* So *Ezek.* 18.

Ah sinner! 'tis not thy great transgressions that shall exclude thee from mercy, if thou wilt break off thy sins by repentance, and return to the fountain of mercy. Christs heart, Christs arms are wide open to embrace the returning Prodigal 'Tis not simply the greatest of thy sins, but thy peremptory persisting in sin, that will be thy eternal overthrow.

The third Remedy.

3. *Remedy.* AGainst this Device of Satan, is, solemnly to consider; That the greatest sinners have obtained mercy; and therefore all the Angels in Heaven, all the Men on Earth, and all the Devils in Hell cannot tell to the contrary, but that thou mayest obtain mercy. *Manasseh* was a noto

notorious sinner, he erected Altars for *Baal*, he worshipped and served all the host of Heaven; he caused his Sons to pass through the fire, he gave himself to witchcraft and sorcery; he made *Judah* to sin more wickedly than the Heathen did, whom the Lord destroyed before the children of *Israel*, he caused the streets of *Jerusalem* to run down with innocent blood. Ah! what a Devil incarnate was he in his actings, yet when he humbled himself, and sought the Lord, the Lord was entreated of him, and heard his supplication, and brought him to *Jerusalem*, and made himself known unto him, and crowned him with mercy and loving-kindness, as you may see in 2*Chron.* 33. So *Paul* was once a blasphemer, a persecutor and injurious, yet he obtained mercy. So *Mary Magdalen* was a notorious Strumpet, a common Whore, one out of whom Christ cast seven Devils, yet she is pardoned by Christ, and dearly beloved of Christ, *Luke* 7. So *Mark* 16.9. *Now when Jesus was risen early, the first day of the week, he appeared to Mary Magdalen, out of whom he had cast seven Devils.*

2 Kings 21.

The Hebrew Doctors writ that he slew *Isaiah* the Prophet, who was his father in law.

1 Tim. 1. 13.

Jansenius on the place saith, 'Tis very observable, that our Saviour after his resurrection first appeared to *Mary Magdalen* and *Peter*, that had been grievous sinners; that even the worst of sinners may

may be comforted and encouraged to come to Christ, to believe in Christ, to rest and stay their souls upon Christ, for mercy here, and glory hereafter. That is a very precious word for the worst of sinners to hang upon. *Psal.* 68. 18. The Psalmist speaking of Christ, saith, *Thou hast ascended on high, thou hast led captivity captive, thou hast received gifts for men, yea, for the rebellious also, that the Lord might dwell amongst them.*

What though thou art a rebellious child, or a rebellious servant, what though thou art a rebellious swearer, a rebellious drunkard, a rebellious Sabbath-breaker? yet Christ hath received gifts for thee, *Even for the rebellious also.* He hath received the gift of Pardon, the gift of righteousness; yea, all the gifts of the Spirit for thee, that thy heart may be made a delightful house for God to dwell in.

Bodin hath a story concerning a great Rebel that had made a strong party against a Roman Emperour. The Emperour makes Proclamation, That whoever could bring the Rebel dead or alive, he should have such a great sum of money. The Rebel hearing of this, comes and presents himself before the Emperour, and demands the sum of money. Now saith the Emperour, If I should put him to death, the world would say I did

him

it to save my money. And so he pardons the Rebel, and gives him the money.

Ah sinners! shall a Heathen do this, that had but a drop of mercy and compassion in him? and will not Christ do much more, that hath all fulness of grace, mercy, and glory in himself? Surely his bowels do yern towards the worst of Rebels. Ah! if you still but come in, you will finde him ready to pardon, yea, one made up of pardoning mercy. Oh! the readiness and willingness of Jesus Christ to receive to favour the greatest Rebels. The father of mercies did meet, embrace, and kiss that Prodigal mouth which came from feeding with Swine, and kissing of harlots.

Col. 1. 19. Chap. 2. 3, 4

Nehem. 9. 15. *Heb.* But thou a God of pardons.

Ephraim had committed Idolatry, and was back slidden from God: he was guilty of luke-warmness and unbelief, &c. yet saith God, *Ephraim is my dear Son, he is a pleasant Child, my bowels are troubled for him, I will have mercy* (or rather as 'tis in the Original, *I will have mercy, mercy*) *upon him saith the Lord.*

Hos. 4. 17. 5. 3 6 8. 11. 12. 12. 14. 13. 12 *vide* Jer. 31. 20

Well, saith God, though *Ephraim* be guilty of crimson sins, yet he is a Son, a dear Son, a precious Son, a pleasant Child, though he be black with filth, and red with guilt, yet my bowels are troubled for him, I will have mercy, mer-

mercy upon him. Ah sinners! if these bowels of mercy do not melt, win, and draw you, Justice will be a swift witness against you, and make you lye down in eternal misery, for kicking against the bowels of mercy.

Christ hangs out still, as once that warlike *Scythian* did, a white flag of grace and mercy to returning sinners that humble themselves at his feet for favour; but if sinners stand out, Christ will put forth his red flag, his bloody flag, and they shall die for ever by a hand of Justice. Sinners, there is no way to avoid perishing by Christs iron rod, but by kissing his golden Scepter.

The fourth Remedy.

4. *Remedy* AGainst this Device of Satan, is, To consider, That Jesus Christ hath no where in all the Scripture excepted against the worst of sinners, that are willing to receive him, to believe in him, to rest upon him, for happiness and blessedness. Ah sinners! why should you be more cruel and unmerciful to your own souls, than Christ is? Christ hath not excluded you from mercy, why should you exclude your own souls from mercy? Oh, that you would dwell often upon that choice Scripture, *John* 6. 37. *All that the Father giveth*

giveth me, shall come to me, and him that cometh to me, I will in no wise cast out: (or as the Original hath it) *I will not cast out.* Well, saith Christ, if any man will come, or is coming to me, let him be more sinful, or less; more unworthy, or less; let him be never so guilty, never so filthy, never so rebellious, never so leprous, &c. yet if he will but come, I will not, not, not cast him off. So much is held forth in 1 *Cor.* 6. 9, 10, 11. *Know ye not that the unrighteous shall not inherit the Kingdom of God? Be not deceived, neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind. Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the Kingdom of God. And such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the Name of the Lord Jesus, and by the Spirit of our God.*

Ah sinners! do not think that he that hath received such notorious sinners to mercy, will reject you. *He is yesterday, and to day, and the same for ever.* Heb. 13. 8. Christ was born in an Inn, to shew that he receives all comers, his garments were divided into four parts, to shew that out of what part of the world soever we come, we shall be received. If we be naked, Christ hath Robes to cloath us, if we be harbourless, Christ hath room to lodge us. That is a

choice Scripture, *Acts* 10.34,35. *Then Peter opened his mouth, and said, of a truth I perceive that God is no respecter of persons. But in every Nation, he that feareth him, and worketh righteousness, is accepted with him.*

The three Tongues that were written upon the Cross in Greek, Latine and Hebrew, to witness Christ to be the King of the *Jews*, do each of them in their several Idiom avouch this singular Axiome, that Christ is an All sufficient Saviour, and a threefold cord is not easily broken. The Apostle puts this out of doubt, *Heb.*7.25. *Wherefore he is able also to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them.* Now he were not an all-sufficient Saviour, if he were not able to save the greatest, as the least of sinners. Ah sinners! tell Jesus Christ that he hath not excluded you from mercy, and therefore you are resolved that you will sit, wait, weep and knock at the door of mercy, till he shall say, Souls be of good cheer, your sins are forgiven, your persons are justified, and your souls shall be saved.

Joh. 9.19,20

The

The fifth Remedy.

5. *Remedy.*

AGainſt this Device of Satan, is, To conſider, That the greater ſinner thou art, the dearer thou wilt be to Chriſt, when he ſhall behold thee as the travel of his ſoul, *Iſa.* 53. 11. *He ſhall ſee of the travel of his ſoul and be ſatisfied.* The dearer we pay for any thing, the dearer that thing is to us: Chriſt hath paid moſt, and prayed moſt, and ſighed moſt, and wept moſt, and bled moſt for the greateſt ſinners, and therefore they are dearer to Chriſt then others that are leſs ſinful, *Rachel* was dearer to *Jacob* than *Leah*, becauſe ſhe coſt him more; he obeyed, endured, and ſuffered more by day and night for her, than for *Leah*. Ah ſinners! the greatneſs of your ſins does but ſet off the freeneſs and riches of Chriſts grace, and the freeneſs of his love: This maketh Heaven and Earth to ring of his praiſe, that he loves thoſe that are moſt unlovely, that he ſhews moſt favour to them that have ſinned moſt highly againſt him, as might be ſhewed by ſeveral inſtances in Scripture, as *Paul*, *Mary Magdalen*, and others, who ſinned more againſt Chriſt than theſe? And who had ſweeter and choicer manifeſtations of Divine love and favour than theſe?

The sixth Remedy.

6. *Remedy.* AGainſt this Device of Satan, is, ſeriouſly to conſider, That the longer you keep off from Chriſt, the greater and ſtronger your ſins will grow. All Divine Power and Strength againſt ſin, flows from the ſouls union and communion with Chriſt: While you keep off from Chriſt, you keep off from that ſtrength and power which is only able to make you trample down ſtrength, lead captivity captive, and ſlay the *Goliah*'s that bid defiance to Chriſt. 'Tis only faith in Chriſt that makes a man triumph over ſin, Satan, Hell, and the World. 'Tis only faith in Chriſt that binds the ſtrong mans hand and foot, that ſtops the iſſue of blood, that makes a man ſtrong in reſiſting, and happy in conquering. Sin always dies moſt, where faith lives moſt, the moſt believing ſoul, is the moſt mortified ſoul. Ah ſinner, remember this, there is no way on earth effectually to be rid of the guilt, filth and power of ſin but by believing in a Saviour. 'Tis not reſolving, 'tis not complaining, 'tis not mourning, but believing, that will make thee Divinely victorious over that body of ſin that to this day is too ſtrong for thee, and that will certainly be thy ruine, if it be not ruin'd by a hand of faith.

Rom. 8. 10. 1 John 1 6, 7.

1 John 5. 4.

Matth. 5. 15. to 35.

The

The ſeventh Remedy.

7. *Remedy.*

AGainſt this Device of Satan, is, wiſely to conſider, That as there is nothing in Chriſt to diſcourage the greateſt ſinners from believing in him, ſo there is every thing in Chriſt that may encourage the greateſt ſinners to believe in him, to reſt and lean upon him for all happineſs and bleſſedneſs. If you look upon his nature, his diſpoſition, his names, his titles his offices, as King, Prieſt and Prophet, you will find nothing to diſcourage the greateſt ſinners from believing in him, but many things to encourage the greateſt ſinners to receive him to believe on him. Chriſt is the greateſt good, the choiceſt good, the chiefeſt good, the moſt ſuitable good the moſt neceſſary good: He is a pure good, a real good, a total good, an eternal good, and a ſoul ſatisfying good. Sinners, are you poor? Chriſt hath gold to enrich you: Are you naked? Chriſt hath Royal Robes, he hath white raiment to cloath you: Are you blind? Chriſt hath eye-ſalve to enlighten you: Are you hungry? Chriſt will be Manna to feed you: Are you thirſty? He will be a Well of living water to refreſh you: Are you wounded? He hath a Balm under his wings to heal you: Are you ſick? he is a Phyſi-

Cant. 1 3.

Col. 1. 19. Chap 2. 3. Cant. 5. 1 c.

Rev. 3 17, 1 8

John. 6. 48. & 7. 38.

Mal. 4. 2. Mat. 4. 13. & 20. 8.

tian to cure you: Are you priſoners? He hath laid down a ranſome for you. Ah ſinners! tell me, tell me, is there any thing in Chriſt to keep you off from believing? No. Is there not every thing in Chriſt that may encourage you to believe in him? Yes. O then believe in him, and then *Though your ſins be as ſcarlet, they ſhall be as white as ſnow, though they be red like crimſon, they ſhall be as wool.* Nay, then your iniquities ſhall be forgotten as well as forgiven, they ſhall be remembred no more: God will caſt them behind his back, he will throw them into the bottom of the Sea.

Iſa. 1. 18.

Iſa. 43. 25. Iſa. 38. 17. Micah. 1. 19.

The eighth Remedy.

8. *Remedy*

AGainſt this Device of Satan, is, ſeriouſly to conſider the abſolute neceſſity of believing in Chriſt. Heaven is too holy, and too hot to hold unbelievers, their lodging is prepared in Hell, *Rev.* 21. 8. *But the fearful and unbelieving, &c. ſhall have their part in the lake which burneth with fire and brimſtone, which is the ſecond death. If ye believe not that I am he* (ſaith Chriſt) *you ſhall die in your ſins*: And he that dies in his ſins muſt to Judgement, and to Hell in his ſins. Every unbeliever is a condemned man, *He that beleeveth not* (ſaith John) *is condemned already, becauſe he hath not believed in the Name of the only begotten Son of*

John 8. 14.

John 3. 18.

of God. *And he that believeth not thy Son, shall not see life, but the wrath of God abideth on him.* Ah sinners! the Law, the Gospel, and your own consciences, have past the sentence of condemnation upon you, and there is no way to reverse the sentence, but by believing in Christ: And therefore my counsel is this; Stir up your selves to lay hold on the Lord Jesus, and look up to him, and wait on him, from whom every good and perfect gift comes, and give him no rest till he hath given thee that Jewel Faith, that is more worth than Heaven and Earth, and that will make thee happy in life, joyful in death, and glorious in the day of Christ. Verse 36. Isa. 64.7. James 1 17 Isa. 62. 7.

And thus much for the Remedies against this first Device of Satan whereby he keeps off thousands from believing in Christ.

The second Device that Satan hath to keep poor sinners from believing, from closing with a Saviour, is,

2. *Device,*

BY suggesting to them their unworthiness. Ah saith Satan! As thou art worthy of the greatest misery, so thou art unworthy of the least crum of mercy What doest thou think, saith Satan, that ever Christ will own, receive, or embrace such an unworthy wretch as thou art?

No, no, if there were any worthineſs in thee, then indeed Chriſt might be willing to be entertained by thee. Thou art unworthy to entertain Chriſt into thy houſe, how much more unworthy art thou to entertain Chriſt into thy heart, &c.

Now the Remedies againſt this Device are theſe.

The firſt Remedy.

1. *Remedy.* AGainſt this Device of Satan, is, ſeriouſly to conſider, That God hath no where in the Scripture required any worthineſs in the Creature before believing in Chriſt. If you make a diligent ſearch through all the Scripture, you ſhall not find (from the firſt line in *Geneſis*, to the laſt line in the *Revelations*) one word that ſpeaks out Gods requiring any worthineſs in the Creature before the ſouls believing in Chriſt, before the ſouls leaning and reſting upon Chriſt for happineſs and bleſſedneſs; and why then ſhould that be a bar and hindrance to thy faith, which God doth no where require of thee before thou comeſt to Chriſt, that thou mayeſt have life. Ah ſinners! remember, Satan objects your unworthineſs againſt you, only out of a deſign to keep Chriſt and your ſouls aſunder for ever, and there-

Mat. 19. 8.

John 5. 29.

therefore in the face of all your unworthiness rest upon Christ, come to Christ, believe in Christ, and you are happy for ever. John 6. 40. 47.

The second Remedy.

2. *Remedy*

AGainst this Device of Satan, is, wisely to consider, That none ever received Christ, embraced Christ, and obtained mercy and pardon from Christ, but unworthy souls. Pray what worthiness was in *Matthew*, *Zacheus*, *Mary Magdalen*, *Manasseh*, *Paul* and *Lydia*, before their comeing to Christ, before their faith in Christ? surely none. Ah sinners! you should reason thus, Christ hath bestow'd the choicest mercies, the greatest favours, the highest dignities, the sweetest priviledges upon unworthy sinners; and therefore O our souls, do not you faint, do not you despair, but patiently and quietly wait for the salvation of the Lord, who can tell but that free grace and mercy may shine forth upon us, though we are unworthy, and give us a portion among those Worthies that are now triumphing in Heaven?

The third Remedy.

3. *Remedy.*

AGainst this Device of Satan, is, That if the soul will keep off from Christ till it be worthy, it will never close with Christ,

Isa. 50. ult. Christ, it will never embrace Christ, 'twill never be one with Christ, it must lye down in everlasting sorrow. God hath laid up all worthiness in Christ, that the creature may know where to finde it, and may make out after it. There is no way on earth to John. 1. 11. James 2. 23. make unworthy souls worthy, but by believing in Christ: Believing in Christ, of slaves, 'twill make you worthy Sons; of enemies, 'twill make you worthy friends. God will count none worthy, nor call none worthy, nor carry it towards none as worthy, but believers, who are made worthy by the worthiness of Christs person, righteousness, satisfaction and intercession, &c. Rev. 3. 4.

The fourth Remedy.

4. *Remedy.* AGainst this Device of Satan, is, solemnly to consider, That if you make a diligent search into your own hearts, you shall finde that 'tis the pride and folly of your own hearts that puts you upon bringing of a worthiness to Christ. O you would fain bring something to Christ, that might render you acceptable to him, you are loth to come empty handed. The Lord cries out, *Ho every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat, come buy wine and milk without money, and without price. Wherefore* Isa. 55. 1, 2.

do

do ye ſpend your money upon that which is not bread? and your labour for that which ſatisfieth not? Here the Lord calls upon moneyleſs, upon penny-leſs ſouls, upon unworthy ſouls, to come and partake of his precious favours freely. But ſinners are proud and fooliſh, and becauſe they have no money, no worthineſs to bring, they'l not come, though he ſweetly invites them. Ah ſinners! what is more juſt then that you ſhould periſh for ever, that prefer husks among ſwine, before the milk and wine, the ſweet and precious things of the Goſpel, that are freely and ſweetly offered to you, *&c.* Well ſinners, remember this, 'tis not ſo much the ſenſe of your unworthineſs, as your pride, that keeps you off from a bleſſed cloſing with the Lord Jeſus.

The third Device that Satan hath to keep poor ſinners from believing, from cloſing with a Saviour, is,

BY ſuggeſting to them the want of ſuch and ſuch preparations and qualifications. Saith Satan, Thou art not prepared to entertain Chriſt; thou art not thus and thus humbled and juſtified; thou art not heart-ſick of ſin, thou haſt not been under horrours and terrours as ſuch and ſuch; thou muſt ſtay till thou art prepared and qualified to receive the Lord Jeſus, *&c.* 3. *Device.*

Now

Now the Remedies against this Device, *are these.*

The first Remedy.

1. *Remedy.* AGainst this Device of Satan, is, solemnly to consider, That such as have not been so and so prepared and qualified, as Satan suggests, have received Christ, believed in Christ, and been saved by Christ. Mat. 9. 9 *Matthew* was called, sitting at the receipt of Custome, and there was such power went along with Christs call, that made him to follow him. We read not of any horrours or terrours, *&c.* that he was under before his being called by Christ. Pray what preparations and qualifications were found in Luke 19. 9. Acts 16. *Zacheus*, *Paul*, the *Jaylor*, and *Lydia*, before their conversion. God brings in some by the sweet and still voice of the Gospel, and usually such that are thus brought into Christ, are the sweetest, humblest, choicest and fruitfullest Christians. God is a free Agent to work by Law or Gospel; by smiles or frowns, by presenting Hell or Heaven to sinners souls. God thunders from Mount *Sinai* upon some souls, and conquers them by thundring. God speaks to others in a still voice, and by that conquers them You that are brought to Christ by the

Law

Law, do not you judge and condemn them that are brought to Chriſt by the Goſpel: And you that are brought to Chriſt by the Goſpel, do not you deſpiſe thoſe that are brought to Chriſt by the Law. Some are brought to Chriſt by fire, ſtorms, and tempeſts, others by more eaſie and gentle gales of the Spirit. The Spirit is free in the works of converſion, and as the wind, it blows when, where, and how it pleaſes. Thrice happy are thoſe ſouls that are brought to Chriſt, whether it be in a Winters night, or in a Summers day. Rom 14. John 3.

The ſecond Remedy.

2. *Remedy.*

AGainſt this Device of Satan, is, ſolemnly to dwell upon theſe following Scriptures, which do clearly evidence, that poor ſinners which are not ſo and ſo prepared and qualified to meet with Chriſt, to receive and embrace the Lord Jeſus Chriſt, may notwithſtanding that, believe in Chriſt; and reſt and lean upon him for happineſs and bleſſedneſs, according to the Goſpel. Read *Prov.* 1.20. *ult.* and *chap.* 8. 1. to 11. and *chap.* 9. 1. to 6. *Ezek.* 16.1. to 14. *John* 3.14. to 18. 36. *Rev.* 3.15. to 20. Here the Lord Jeſus Chriſt ſtands knocking at the *Laodiceans* door, he would fain have them to ſup with him, and that he

he might ſup with them; that is, that they might have intimate communion and fellowſhip one with another.

Now pray tell me, what preparations or qualifications had theſe *Laodiceans* to entertain Chriſt? ſurely none: for they were luke-warm, they were *neither hot nor cold*, they were *wretched, and miſerable, and poor, and blind, and naked*, and yet Chriſt to ſhew his free grace, and his condeſcending love; invites the very worſt of ſinners to open to him, though they were no wayes ſo or ſo prepared or qualified to entertain him.

The third Remedy.

3. *Remedy.* AGainſt this Device of Satan, is, ſeriouſly to conſider, That the Lord does not in all the Scripture require ſuch and ſuch preparations and qualifications before men come to Chriſt, before they believe in Chriſt, or entertain, or embrace the Lord Jeſus. Believing in Chriſt is the great thing that God preſſes upon ſinners throughout the Scripture: as all know, that know any thing of Scripture.

Object. But does not Chriſt ſay, *Come unto me all ye that labour and are heavy laden, and I will give you reſt.*

To this I ſhall give theſe three Anſwers

1. That

1. That though the Invitation be to ſuch that *Labour and are heavy laden*, yet the promiſe of giving reſt, its made over to *coming*, to *believing*. Mat. 11. 28. Opened and cleared.

2. I anſwer, That all that this Scripture proves and ſhews, is, That ſuch as labour under ſin, as under a heavy burden, and that are laden with the guilt of ſin, and ſenſe of Gods diſpleaſure, ought to come to Chriſt for reſt; But it doth not prove that only ſuch muſt come to Chriſt, nor that all men muſt be thus burthened, and laden with the ſenſe of their ſins, and the wrath of God, before they come to Chriſt.

Poor ſinners, when they are under the ſenſe of ſin, and wrath of God, they are prone to run from creature to creature, and from duty to duty, and from Ordinance to Ordinance, to finde reſt; and if they could find it in any thing, or Creature, Chriſt ſhould never hear of them: But here the Lord ſweetly invites them; and to encourage them, he engages himſelf to give them reſt. *Come* (ſaith Chriſt) *and I will give you reſt.* I'le not ſhew you Reſt, nor barely tell you of Reſt, but *I will give you reſt.* I am faithfulneſs it ſelf, and cannot lie, *I will give you reſt.* I that have the greateſt power to give it, the greateſt will to give it, the greateſt right to give it; *Come laden ſinners, and I will give you.*

you reſt. Reſt is the moſt deſirable good, the moſt ſuitable good, and to you the greateſt good. *Come*, ſaith Chriſt, that is, *Believe in me, and I will give you reſt.* I will give you peace with God, and peace with conſcience: I will turn your ſtorm into an everlaſting calm. I will give you ſuch reſt, that the world can neither give to you, nor take from you.

3. I anſwer. No one Scripture ſpeaks out the whole mind of God; therefore do but compare this one Scripture with thoſe ſeveral Scriptures that are laid down in the ſecond *Remedy* laſt mentioned, and it will clearly appear, that though men are not thus and thus burden'd and laden with their ſins, and filled with horrour and terrour, if they may come to Chriſt, they may receive and embrace the Lord Jeſus Chriſt.

The fourth Remedy.

4. *Remedy.* AGainſt this Device of Satan, is, To conſider, That all that trouble for ſin, all that ſorrow, ſhame and mourning which is acceptable to God, and delightful to God, and prevalent with God, flows from faith in Chriſt, as the ſtream doth from the fountain, as the branch doth from the root, as the effect doth from the cauſe, *Zec.* 12. 10. *They ſhall look*

on

on him whom they have pierced, and they shall mourn for him. All Gospel-mourning flows from believing; they shall first look, and then mourn. All that know any thing, know this, that, *Whatever is not of faith, is sin.* Till men have faith in Christ, their best services are but glorious sins. Rom. 4. 25

The Fourth Device that Satan hath to keep poor sinners from believing, from closing with a Saviour, is.

4. *Device.*

BY suggesting to a sinner Christs unwillingness to save. 'Tis true, saith Satan, Christ is able to save thee, but is he willing? Surely, though he be able, yet he is not willing to save such a wretch as thou art, that has trampled his blood under thy feet, and that has been in open rebellion against him all thy days, &c.

The Remedy against this Device of Satan is, briefly to consider these few things.

First,

1. *Remedy,*

THE great Journey that he hath taken from Heaven to earth, on purpose to save sinners, doth strongly demonstrate his willingness to save them, *Mat.* 9. 13. *I came not to call the righteous, but sinners to repentance,* 1 Tim. 1. 15. *This is a faithful*

saying, and worthy of all acceptation, that Jesus Christ came into the World to save sinners, of whom I am chief.

Secondly.

From the Cradle to the Cross, his whole life was a life of sufferings.

HIS divesting himself of his glory in order to sinners salvation, speaks out his willingness to save them. He leaves his Fathers bosom, he puts off his glorious robes, and lays aside his glorious crown, and bids adieu to his glistering Courtiers the Angels; and all this he doth, that he may accomplish sinners salvation.

Thirdly.

2 Cor. 5. 19, 20.

THat sea of sin, that sea of wrath, that sea of trouble, that sea of blood that Jesus Christ waded through, that sinners might be pardoned, justified, reconciled and saved, doth strongly evidence his willingness to save sinners.

Fourthly.

HIS sending his Ambassadors early and late, to woo and entreat sinners to be reconciled to him, doth with open mouth shew his readiness and willingness to save sinners.

Fifthly,

Fifthly.

HIS complaints againſt ſuch as refuſe him, and that turn their backs upon him, and that will not be ſaved by him, doth ſtrongly declare h s willingneſs to ſave them, *John* 1. 11. *He came to hit own, and hie own received him not.* So in *John* 5.40. *But ye will not come to me, that ye may have life.*

Sixthly.

THE joy and delight that he takes at the converſion of ſinners, doth demonſtrate his willingneſs, that they ſhould be ſaved, *Luke* 15.7. *I ſay unto you, that likewiſe joy ſhall be in Heaven over one ſinner that repenteth, more than over ninety and nine juſt Perſons which need no repentance.* God the Father rejoyceth at the return of his Prodigal Son; Chriſt rejoyces to ſee the travel of his ſoul; the Spirit rejoyces that he hath another Temple to dwell in; and the Angels rejoyce that they have another Brother to delight in, *&c.* Iſa. 53. 11

The Fifth Device that Satan hath to keep poor sinners from believing, from closing with a Saviour, is,

5. *Device.* BY working a sinner to mind more the secret decrees and counsels of God, than his own duty. What needest thou to busie thy self about receiving, embracing, and entertaining of Christ? saith Satan, if thou art elected, thou shalt be saved; if not, all that thou canst do, will do thee no good. Nay, he will work the soul not onely to doubt of its election, but to conclude that he is not elected, and therefore let him do what he can, he shall never be saved.

Now the Remedies against this Device *are these.*

The first Remedy.

1. *Remedy.* AGainst this Device of Satan, is, seriously to consider, That all the Angels in Heaven, nor all the men on Earth, nor all the Devils in Hell cannot tell to the contrary, but that thou mayst be an elect person, a chosen vessel. Thou mayest be confident of this, that God never made Satan one of his Privy Council, God never acquainted him with the names or per-

perſons of ſuch that he hath ſet his love upon to eternity, *&c.*

The ſecond Remedy.

AGainſt this Device of Satan, is, To meddle with that which thou haſt to do. Secret things belong to the Lord, but revealed things belong to thee: Thy work ſinner, is to be peremptory in believing, and in returning to the Lord; thy work is to caſt thy ſelf upon Chriſt, lie at his feet, to wait on him in his ways, and to give him no reſt, till he ſhall ſay, Sinner, I am thy portion, I am thy ſalvation, and nothing ſhall ſeparate between thee and me.

2. *Remedy.*

Deut 29. 29.

(Here followeth)

SEVEN CHARACTERS

Of False

Teachers.

VVhich let me adde for a Close, *viz.*

Acts 20. 28, 29, 30. 2 Cor. 11. 13. 15. Ephes. 4. 14. 2 Tim. 3. 4, 5, 6. Tit. 1. 11, 12, 2 Pet. 2. 18, 19.

THat Satan labours might and main by false Teachers, which are his Messengers and Ambassadors to deceive, delude, and for ever undo the precious souls of men, *Jerem.* 23. 13. *I have seen folly in the Prophets of* Samaria, *they Prophesied in* Baal, *and caused my People* Israel *to erre*, Mic. 3. 5. *The Prophets make my People to err.* They seduce them, and carry them out of the right way into by-paths, and blind thickets of Error, Blasphemy and Wickedness, where they are lost for ever: *Be-*

ware

ware of falſe Prophets, for they come to you in ſheeps cloathing, but inwardly they are ravening Wolves. Theſe lick and ſuck the blood of ſouls, *Phil.* 3.2. *Beware of dogs, beware of evil workers, beware of the concision.* Theſe kiſs and kill, theſe cry, Peace peace, till ſouls fall into everlaſting flames, *&c.*

Mat.7.14,15.

Prov. 7.

Now the beſt way to deliver poor ſouls from being deluded and deſtroyed by theſe Meſſengers of Satan, is to diſcover them in their colours, that ſo being known, poor ſouls may ſhun them, and fly from them, as from Hell it ſelf.

Now you may know them by theſe Characters following.

The firſt Character.

1. FAlſe Teachers are Men-Pleaſers: They preach more to pleaſe the ear, than to profit the heart, *Iſa.* 30. 10. *Which ſay to the Seers, ſee not, and to the Prophets, Propheſie not unto us right things; ſpeak to us ſmooth things, Propheſie deceits,* Jerem. 5. 30, 31. *A wonderful and horrible thing is committed in the Land. The Prophets propheſie falſly, and the Prieſts bear rule by their means, and my People love to have it ſo. And what will you do in the end thereof.* They handle holy things rather with wit and dal-

But ſo are not true Teachers, Gal. 1. 10. 1 Theſ. 2. 1, 2, 3, 4.

Whilſt an Aſs is ſtroaked under the belly, you may lay on his back what burthen you pleaſe. Jer. 23. 16, 17

dalliance, than with fear and reverence. Falſe Teachers are Soul-undoers, they are like evil Chyrurgions that skin over the wound, but never heal it. Flattery undid *Ahab* and *Herod*, *Nero* and *Alexander*. Falſe Teachers are Hells greateſt Enrichers. *Non acerba, ſed blanda, Not bitter, but flattering words do all the miſchief*, ſaid *Valerian* the Roman Emperor. Such ſmooth Teachers are ſweet Soul-poyſoners, *&c.*

The ſecond Character.

2. FAlſe Teachers are notable in caſting dirt, ſcorn and reproach upon the perſons, names and credits of Chriſts moſt faithful Ambaſſadors. Thus *Corah*, *Dathan* and *Abiram*, charged *Moſes* and *Aaron*, that they took too much upon them, ſeeing all the Congregation was holy. You take too much ſtate, too much power, too much honor, too much holineſs upon you, for what are you more than others, that you take ſo much upon you. And ſo *Ahabs* falſe Prophets fell foul on good *Micaiah*, paying of him with blows, for want of better reaſons. Yea *Paul*, that great Apoſtle of the *Gentiles*, had his Miniſtry undermined, and his reputation blaſted by falſe Teachers. *For his Letters* (ſay they) *are weighty and powerful*,

Num. 16. 39.

1 Kings 22. 10. 26.

2 Cor. 10. 10.

powerful, but his bodily Presence is weak and contemptible. They rather contemn him, then admire him; they look upon him as a Dunce rather than a Doctor. And the same hard measure had our * Lord Jesus from the *Scribes* and *Pharisees*, who laboured as for life, to build their own credit upon the ruines of his reputation. And never did the Devil drive a more full trade this way, then he does in these days. Oh! the dirt, the filth, the scorn that is thrown upon those of whom the world is not worthy. I suppose false Teachers mind not that saying of *Austin*, *Quisquis volens, detrahit famæ, nolens addit mercedi meæ, He that willingly takes from my good name, unwillingly adds to my reward.*

The Proverb is, *Oculus & fama non patiuntur jocos.* A mans eye and his good name can bear no jests.

* Mat. 27. 63. Yea, and *Lucian* that blasphemous Atheist, termeth him the crucified Cozener.

The third Character.

3. FAlse Teachers are venters of the devices and visions of their own heads and hearts, Jer. 14. 14. *Then the Lord said unto me, the Prophets prophesie lies in my name; I sent them not, neither have I commanded them, nither spake unto them: They prophesie unto you a false vision, and divination, and a thing of naught, and the deceit of their heart,* Chap. 23. 16. *Thus saith the Lord of Hosts, hearken not unto the words of the Prophets that prophesie unto you, they make you vain, they speak a vision of their own*

Mat. 24. 4, 5. 11. 14. Tit. 1. 10. 1 Joh. 2. 6, 7. Rom. 16 8.

own heart, and not out of the Mouth of the Lord. Are there not multitudes in this Nation, whose visions are but golden deluſions, lying vanities, brain-ſick phantaſies, theſe are Satans great Benefactors and ſuch as Divine Juſtice will hang up in Hell as the greateſt Malefactors, if the Phyſician of ſouls do not prevent it, &c.

The fourth Character.

Luther complained of ſuch in his time, that would ſtrain at a gnat, and ſwallow a Camel. This age is full of ſuch Teachers, ſuch Monſters. The High Prieſts ſpirit, Mat. 23.6. lives and thrives in theſe dayes.

4. FAlſe Teachers eaſily paſs over the great and weighty things both of Law and Goſpel, and ſtands moſt upon thoſe things that are of leaſt moment and concernment to the ſouls of men, 1 *Tim.* 1,5,6,7. *Now the end of the Commandment is Charity, out of a pure heart, and of a good Conſcience, and of faith unfeigned. From which ſome having ſwerved, have turned aſide unto vain jangling, deſiring to be Teachers of the Law, and underſtand neither what they ſay, nor whereof they affirm,* Mat. 23.23. *VVo unto you Scribes and Phariſees; Hypocrites, for ye pay Tythe of Mint, and Anniſe, and Cummin, and have omitted the weightier Matters of the Law, Judgement, Mercy, and Faith; theſe ought ye to have done, and not to leave the other undon.* Falſe Teachers are nice in the leſſer things of the Law, and as negligent in the greater, 1 *Tim.* 6. 3,4, 5. *If any man teach otherwiſe,*

wiſe, and conſent not to wholeſom words, even the words of our Lord Jeſus Chriſt, and to the doctrine which is according to godlineſs; He is proud, knowing nothing, but doteing about queſtions and ſtrife of words, whereof cometh envy, ſtrife, railings, evil ſurmiſings, perverſe diſputings of men of corrupt minds, and deſtitute of the truth, ſuppoſing that gain is godlineſs, from ſuch withdraw thy ſelf. If ſuch Teachers are not Hypocrites in grain, I know nothing, *Rom.*2.22. The Earth groans to bear them, and Hell is fitted for them, *Mat.*24. *ult.*

The fifth Character.

5. FAlſe Teachers cover and colour their dangerous Principles and ſoul-Impoſtures, with very fair ſpeeches, and plauſible pretences; with high notions, and golden expreſſions. Many in theſe days are bewitcht and deceived by the magnificent words, lofty ſtrains, and ſtately terms of deceivers, *viz.* Illumination, Revelation, Deification, fiery Triplicity, *&c.* as Strumpets paint their faces, and deck and perfume their beds, the better to allure and deceive ſimple ſouls; ſo falſe Teachers will put a great deal of paint and garniſh, upon their moſt dangerous Principles, and blaſphemies, that they may the better deceive and

Gal.6.12, 3. 2 Cor.11.13, 14, 15. Rom. 16.17, 18. Mat.16.6, 11, 12, 7.15.

and delude poor ignorant ſouls. They know ſugred poiſon goes down ſweetly; they wrap up their moſt pernicious (ſoul-killing) Pills in gold. Weigh the Scriptures in the Margent.

In the days of *Hadrian* the Emperour, there was one *Bencosby* gathered a multitude of *Jews* together, and called himſelf *Be-cosiba* the Son of a Star, applying that Promiſe to himſelf, *Num.* 24.17. But he proved *Barchoſaba*, the Son of a lye. And ſo will all falſe Teachers, for all their flouriſhes, prove at laſt the Sons of lies.

The ſixth Character.

6. FAlſe Teachers ſtrive more to win over men to their opinions, then to better them in their converſations, *Mat.* 23. 15. *Woe unto you Scribes and Pharisees, Hypocrites, for ye compaſs Sea and Land to make one Proſelite, and when he is made, ye make him two-fold more the child of Hell then your ſelves.* They buſie themſelves moſt about mens heads; their work is not to better mens hearts, and mend their lives; And in this they are very much like their father the Devil, who will ſpare no pains to gain Proſelites.

For ſhame (ſays *Epictetus* to his Stoicks) either live as Soicks or leave off the name of Stoick: The Application is eaſie.

The

The seventh Character.

7. FAlse Teachers make Merchandize of their followers, 2 *Pet.* 2. 1, 2, 3. *But there were false Prophets also among the People, even as there shall be false Teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you; whose judgement now of a long time lingreth not, and their damnation slumbreth not.* They eye your goods more than your good; and mind more the serving of themselves, than the saving of your souls: So they may have your substance, they care not though Satan has your souls, *Rev.* 18. 11, 12, 13. That they may the better pick your purse, they will hold forth such Principles as are very indulgent to the flesh. False Teachers are the great worshippers of the golden Calf, *Jer.* 6. 13.

Craves threw his money into the Sea, resolving to drown it, lest it should drown him. But false Teachers care not who they drown, so they may have their money.

Now

Now by these Characters you may know them, and so shun them, and deliver your souls out of their dangerous snares: Which that you may, my Prayers shall meet yours at the Throne of Grace.

And now to prevent Objections, I shall lay down some Propositions or Conclusions concerning Satan and his Devices, and then give you the Reasons of the Point, and so come to make some Use and Application of the whole to our selves.

PRO-

PROPOSITIONS
Concerning
SATAN
And His
DEVICES

The first Proposition, is this,

THat though Satan hath his Devices to draw souls to sin, yet we must be careful that we do not lay all our temptations upon *Satan*, that we do not wrong the Devil, and father that upon him, that is to be fathered upon our own base hearts. I think that oftentimes men charge that upon the Devil, that is to be charged upon their own hearts, *And the Lord said unto the woman* Gen. 3. 13.

1. *Proposition*

Woman, what is this that thou hast done? and the Woman said, the Serpent beguiled me, and I did eat. Sin and shifting came into the world together. This is no final baseness of our hearts, that they will be naught, I, very naught, and yet will father that naughtiness upon Satan. Man hath an evil root within him; that were there no Devil to tempt him, nor no wicked men in the world to entice him, yet that root of bitterness, that cursed sinful nature that is in him, would draw him to sin, though he knows beforehand, that *the wages of sin is eternal death. For out of the heart proceed evil thoughts, murders, adulteries, fornication, thefts, false witnesses, blasphemies.* The whole frame of man is out of frame, the understanding is dark, the will cross, the memory slippery, the affections crooked, the conscience corrupted, the tongue poisoned, and the heart wholly evil, only evil, and continually evil. Should God chain up Satan, and give him no liberty to tempt or entice the sons of men to vanity or folly; yet they would not, yet they could not but sin against him, by reason of that cursed nature that is in them, that will still be a provoking them to those sinnes that will provoke and stir up the anger of God against them. Satan hath only a perswading slight, not an enforcing might; he may tempt us, but

Rom. 6 *ult.* Mat. 5. 19.

Cum primum nescimur in omni continuo pravitate versamur. We are no sooner born, than buried in a bog of wickedness. *Tully.*

Jude 15. 16.

but without our selves, he cannot conquer us, he may entice us, but without our selves he cannot hurt us. Our hearts carry the greatest stroke in every sin. Satan can never undo a man without himself; but a man may easily undo himself without Satan. Satan can only present the golden cup, but he hath no power to force us to drink the poison that is in the Cup; he can onely present to us the glory of the world, he cannot force us to fall down and worship him, to enjoy the world; he can only spread his snares, he hath no power to force us to walk in the midst of his snares, therefore do the Devil so much right, as not to excuse your selves, by your accusing him, and laying that load upon him, that you should lay upon your own hearts.

Iames 1. 4.

Τὸ πῦρ παρ ἡμῶν δεφλοξ διαβολυ πάματα.
The fire is our wood, though it be the Devils flame.
Nazianzen.

The second Proposition, is,

THAT Satan hath a great hand and stroke in most sins. 'Twas Satan that tempted our first Parents to rebellion. 'Twas Satan that provoked *David* to number the people. 'Twas Satan that put *Peter* upon rebuking Christ; therefore saith Christ, *Get thee behind me Satan.* 'Twas Satan that put *Cain* upon murthering of righteous *Abel*; therefore 'tis that he is called *a Murtherer from the beginning.* 'Twas Satan that put Treason into the

2. *Proposition.*

Gen. 31. 4, 5.
1 Chron. 21. 1

Mat. 16. 22, 23.

1 John 8. 44

John 13.2. heart of *Judas* against Christ; *And Supper being ended, the Devil having put into the heart of Judas Iscariot, Simons son, to betray him.* 'Twas Satan that put *Ananias* upon lying: *Peter* said, *Ananias, why hath Satan filled thine heart to lye to the Holy Ghost?* As the hand of *Joab* was in the tale of the woman of *Tekoah*, so Satans hand is usually in all the sins that men commit. Such is Satans malice against God, and his envy against man, that he will have a hand one way or other in all the sins; though he knows that all the sins he provokes others to, shall be charged upon him to his greater wo, and eternal torment.

Acts 5.3.

Diabolus tentat, Deus probat. Tertul.

Ambrose brings in the Devil boasting against Christ and challenging *Judas* as his own: He is not thine Lord Jesus, he is mine; his thoughts beat for me; he eats with thee, but is fed by me; he takes bread from thee, but money from me; he drinks wine with thee, and sells thy blood to me. Such is his malice against Christ, and his wrath and rage against man, that he will take all advantages to draw men to that, that may give him advantage to triumph over Christ and mens souls for ever.

The third Proposition, it,

3. *Propos.* THAT Satan must have a double leave before he can do any thing against us. He must have leave from God, and leave from

from our ſelves, before he can act any thing againſt our happineſs; he muſt have his commiſſion from God, as you may ſee in the example of *Job*; though the Devil had malice enough to deſtroy him, yet he had not ſo much as power to touch him, till God gave him a commiſſion. Iob 1. 11, 12. Chap. 2. 3, 4, 5.

They could not ſo much as enter into the Swine, without leave from Chriſt. Satan would fain have combated with *Peter*, but this could he not do without leave. *Satan hath deſired to have you, to winnow you.* So Satan could never have overthrown *Ahab* and *Saul*, but by a commiſſion from God. Ah! what a cordial, what a comfort ſhould this be to the Saints, that their greateſt, ſubtilleſt and watchfulleſt enemy, cannot hurt nor harm them, without leave from him who is their ſweeteſt Saviour, their deareſt Husband, and their choiceſt friend. Luke 8. 32. Luke 22. 13. 1 Kings 22.

And as Satan muſt have leave from God, ſo he muſt have leave of us. When he tempts, we muſt aſſent; when he makes offers, we muſt hearken; when he commands, we muſt obey, or elſe all his labour and temptations will be fruſtrate; and the evil that he tempts us to, ſhall be put down only to his account. That's a remarkable paſſage in *Acts* 5. 3. *Why hath Satan filled thy heart to lye to the holy Ghoſt?* He doth not expoſtulate the matter with *Adverſaria poteſtas non habet vim cogendi ſed perſuadendi*, Iſidore.

They are the worſt and greateſt lyars, who pretend Religion and the Spirit, and yet are acted only by carnal principles, to carnal ends.

Satan; he doth not ſay Satan *Why haſt thou filled Ananias heart to make him lye to the Holy Ghoſt?* But he expoſtulates the caſe with *Ananias*, *Peter* ſaid, *Ananias, Why hath Satan filled thine heart to lye to the Holy Ghoſt?* Why haſt thou given him an advantage to fill thy heart with infidelity, hypocriſie, and obſtinate audacity, to lye to the Holy Ghoſt? As if he had ſaid, Satan could never have done this in thee, (which will now for ever undo thee) unleſs thou hadſt firſt given him leave. If when a temptation comes, a man cries out, and ſaith, Ah Lord! here is a temptation that would force me, that would deflour my ſoul, and I have no ſtrength to withſtand it; Oh! help, help, for thy honours ſake, for thy Sons ſake, for thy Promiſe ſake; 'Tis a ſign that Satan hath not gained your conſent, but committed a rape upon your ſouls, which he ſhall dearly pay for.

The fourth Propoſition, is,

4 *Propoſition.*

THat no weapons but ſpiritual weapons will be uſeful and ſerviceable to the ſoul in fighting and combating with the Devil; this the Apoſtle ſhews; *Wherefore take unto you* (ſaith he) *the whole Armour of God, that ye may be able to ſtand in the evil day, and having done all, to ſtand.* So

Epheſ. 6. 13.

the

the same Apostle tells you, *That the weapons of your warfare are not carnal, but mighty through God, to the casting down of strong holds.* You have not to do with a weak, but with a mighty enemy, and therefore you had need to look to it, that your weapons are mighty, and that they cannot be, unless they are spiritual. Carnal weapons have no might nor spirit in them towards the making of a conquest upon Satan. 'Twas not *Davids* sling nor stone, that gave him the honour and advantage of setting his feet upon *Goliah*, but his faith in the Name of the Lord of Hosts, *Thou comest to me with a sword, with a spear, and with a shield, but I am come to thee in the Name of the Lord of Hosts, the God of the Armies of* Israel *whom thou hast defied.* He that fights against Satan, in the strength of his own resolutions, constitution or education, will certainly flie and fall before him: Satan will be too hard for such a soul, and lead him captive at his pleasure. The onely way to stand, conquer and triumph, is still to plead, *'Tis written*, as Christ did. There is no sword, but the two-edged sword of the Spirit, that will be found to be mettle of proof, when a soul comes to engage against Satan: Therefore when you are tempted to uncleanness, plead, *'Tis written, beye holy, as I am holy*; and, *Let us cleanse our selves from all filthiness of*

2 Cor. 10. 4.

We read of many that, out of greatness of spirit, could offer violence to nature, but we are at a loss when they came to deal with a corruption, or a temptation. 1 Sam. 17. 45.

Heraclitus his Motto was (*Aut vincere aut mori*) It is God that gives victory And that should be every Christians Motto. Mat. 4. 10.

1 Pet. 5. 15. 2 Cor. 5 7. Chap. 1: *the flesh and spirit, perfecting holiness in the Lord.* If he tempts you to distrust Gods Providence and Fatherly care of you, plead,

Psal: 34. 9: *'Tis written, They that fear the Lord, shall want nothing that is good.*

Psal. 48. 11: 'Tis written, *The Lord will give grace and glory, and no good thing will he withhold from them that purely live.* If he tempt you to fear, that you shall faint, and fall, and never be able to run to the end of the race

Job 7. 9 that is set before you, plead, *'Tis written, The righteous shall hold on his way, and he that hath clean hands shall be stronger and stronger.*

Jer. 32. 40. 'Tis written, *I will make an everlasting Covenant with them, that I will not turn away from them, to do them good, but I will put my fear in their hearts, that they may not depart from me.*

Isa. 40. 31. 'Tis written, *They that wait upon the Lord, they shall renew their strength; they shall mount up with wings as Eagles, they shall run, and not be weary, and they shall walk, & not faint.* If Satan tempt you to think that because your Sun for the present is set in a cloud, that therefore 'twill rise no more, and that the face of God will shine no more upon you? that your best days are now at an end, and that you must spend all your time in sorrow and sighing? plead, 'tis written, *He will turn again, he will have*

Micah. 7. 19. *compassion upon us, and cast all our sins into the depth of the sea.* 'Tis

'Tis written, *For a ſmall moment have I forſaken thee, but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment, but with everlaſting kindneſs will I have mercy on thee, ſaith the Lord, thy Redeemer.* Iſa. 54. 7. Verſe. 8.

'Tis written, *The mountains ſhall depart, and the hills be removed, but my kindneſs ſhall not depart from thee, neither ſhall the Covenant of my peace be removed, ſaith the Lord that hath mercy on thee.* Verſe 10.

'Tis written, *Can a woman forget her ſucking childe, that ſhe ſhould not have compaſſion on the Son of her womb? yea, they may forget, yet will not I forget thee. Behold, I have graven thee upon the palms of my hands, thy walls are continually before me.* Iſa. 49. 15. Verſe 16.

If ever you would be too hard for Satan, and after all your aſſaults have your bowe abide in ſtrength, then take to you the Word of God, which is *The two-edged ſword of the Spirit, and the ſhield of faith, whereby you ſhall be able to quench the fiery darts of the Devil.* 'Tis not ſpitting at Satans name, nor croſſing your ſelves, nor leaning to your own reſolutions, that will get you the victory. Epheſ. 6. 1.

Luther reports of *Staupicius*, a *German* Miniſter, that he acknowledged himſelf, that before he came to underſtand aright the free and powerful grace of God, that he vowed and reſolved an hundred times

against some particular sin and never could get power over it; at last he saw the reason to be his trusting to his own resolution; therefore be skilful in the Word of righteousness, and in the actings of faith upon Christ, and his victory, and that Crown of glory that is set before you, and Satan will certainly fly from you, &c.

James 4. 7.

The fifth Proposition, viz.

5. *Proposition*

THat we may read much of Satans nature and disposition, by the divers Names and Epithites that are given him in the Scripture. Sometimes he is called *Behomoth*, which is *Bruta*, whereby the greatness and bruitishness of the Devil is figured. Those evil spirits are sometimes called (διάβολοι) Accusers for their calumnies and slanders; and (πονηροι) evil ones for their malice. Satan is *Adversarius*, an adversary that troubleth and molesteth. *Abaddon* is a destroyer. They are *Tempters* for their suggestion, *Lions* for their devouring, *Dragons* for their cruelty, and *Serpents*, for their subtilty, &c. As his names are, so is he; as face answers to face, so do Satans names answer to his nature. He hath the worst names, and the worst nature of all created Creatures, &c.

Job 40. 15.

Rev. 9.

The

The sixth Proposition, is,

THat God will shortly tread down Satan under the Saints feet. Christ our Champion hath already won the field, and will shortly set our feet upon the necks of our spiritual enemies. Satan is a foiled adversary, Christ hath led him captive, and triumpht over him upon the Cross. Christ hath already overcome him, and put weapons into your hands, that you may overcome him also, and set your feet upon his neck. Though *Satan* be a roaring Lion, yet Christ who is the Lion of the Tribe of *Judah*, will make Satan flie and fall before you. Let *Satan* do his worst, yet you shall have the honour and the happiness to triumph over him. Cheer up you precious Sons of *Sion*, for the certainty and sweetness of Victory, will abundantly recompence you for all the pains you have taken in making resistance against Satans temptations. The broken horns of Satan shall be Trumpets of our triumph, and the Cornets of our joy, *&c.*

6 Proposition.

Rom. 16.20. *συντρίψει, suntripsei, from suntribo.* The Greek word signifies to break or crush a thing to pieces. Being applied to the feet: it noteth that breaking or crushing, which is by stamping upon a thing.

(Now

(Now I ſhall come to)

THE

REASONS

OF THE

Point.

AND

So draw to Cloſe, &c.

The firſt Reaſon, is,

1. *Reaſ.* THAT their hearts may be kept in an humble, praying, watching frame. Oh! hath Satan ſo many Devices to enſnare and undo the ſouls of men? How ſhould this awaken dull, drowſie ſouls, and make them ſtand upon their watch? A Saint ſhould be like a Seraphim, beſet all

all over with eyes and lights, that he may avoid Satans ſnares, and ſtand faſt in the hour of temptation.

The Philoſopher had a ball of braſs in his hand, which if he chanced to ſleep with, the fall into abaſon awaked him to his ſtudies. You are wiſe, and know how to apply it.

The Lord hath in the Scripture diſcovered the ſeveral ſnares, plots and devices that the Devil hath to undo the ſouls of men, that ſo being fore-warn'd, they may be fore-arm'd, that they may be always upon their Watch-Tower, and hold their weapons in their hands, as the Jews did in *Nehemiah*'s time.

The ſecond Reaſon, is,

2. *Reaſon.*

FRom that malice, envy and enmity that is in Satan, againſt the ſouls of men. Satan is full of envy and enmity, and that makes him very ſtudious to ſuit his ſnares and plots to the tempers, conſtitutions, fancies and callings of men, that ſo he may make them as miſerable as himſelf.

Malice cares not what it ſaith, or doth, ſo it may kill or gall.

The *Ruſſians* are ſo malicious, that you ſhall have a man hide ſome of his own goods in the houſe of him whom he hateth, and then accuſe him for the ſtealth of them. So doth Satan out of malice to the ſouls of men, hide his Goods, his Wares as I may ſay, in the ſouls of men, and then go and accuſe them before the Lord; and a thouſand thouſand other ways Satans malice, envy and enmity puts

An envious heart, and plotting head are inſeparable companions.

puts him upon, eternally to undo the precious souls of men, *&c.*

The third Reason, is,

3. *Reason.* DRawn from that long experience that Satan hath had. He is a spirit of mighty abilities; and his abilities to lay snares before us, are mightily encreased by that long standing of his.; he is a spirit of above five thousand years standing; he hath had time enough to study all those ways and methods which tend most to ensnare and undo the souls of men. And as he hath time enough, so he hath made it his whole study, his onely study, his constant study, to finde out snares, depths and stratagems, to entangle and overthrow the souls of men. When he was but a young Serpent, he did easily deceive and out-wit our first Parents; but now he is grown that Old Serpent, as *John* speaks; he is as old as the world, and is grown very cunning by experience.

Gen. 3.

Rev. 12. 9.

The fourth Reason, is,

4. *Reason,* IN judgement to the men of the world that they may stumble, and fall, and be ensnared for ever. Wicked men that withstand the offers of mercy, and despise the Spirit of Grace, that will not open, though God

God knocks never so hard by his word and rod, by his Spirit and Conscience, are given up by a hand of Justice, to be hardned, deceived and ensnared by Satan, to their everlasting ruine: And what can be more just, then that they should be taken and charmed with Satans wiles, who have frequently refused to be charmed by the Spirit of Grace, though he hath charmed never so wisely, and never so sweetly, *&c.* 1 Kings 22. 22

The fifth Reason, is,

THat the excellency and power of Gods Grace may be the more illustrated and manifested, by making men able to grapple with this mighty Adversary, and that notwithstanding all the plots, devices and stratagems of Satan, yet he will make them victorious here, and Crown them with glory hereafter. The greater and the subtiler the enemies of the children of *Israel* were, the more did Divine Power, wisdom and goodness sparkle and shine: and that notwithstanding all their power, plots and stratagems, *&c.* yet to *Canaan* he would bring them at last. When *Paul* had weighed this, he sits down and glories in his infirmities and distresses, and Satans buffetings, that the Power of Christ might rest upon him. 5. *Reason.* 2 Cor. 12. 7, 8 9.

THE

THE USE Of The POINT

IF Satan hath ſuch a world of Devices and Stratagems, to enſnare and undo the ſouls of men. Then inſtead of wondering that ſo few are ſaved, ſit down and wonder that any are ſaved, that any eſcape the ſnares of this cunning Fowler, who ſpreads his Nets, and caſts forth his Baits in all places, in all caſes and companies.

But this is not the main thing that I intend to ſpeak to; my main buſineſs ſhall be, to ſet before you ſome ſpecial rules and helps againſt all his Devices.

The first Help.

IF you would not be taken by any of Satans Devices, then walk by rule. He that walks by rule, walks most safely; he that walks by rule, walks most honorably; he that walks by rule, walks most sweetly. When men throw off the Word, then God throws off them, and then Satan takes them by the hand, and leads them into snares at his pleasure. He that thinks himself too good to be ruled by the Word, will be found too bad to be owned by God; and if God do not, or will not own him, Satan will by his stratagems overthrow him. Them that keep to the rule, they shall be kept in the hour of Temptation; *Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.*

Prov. 12.24. Gal.6.16. Prov. 15.25.

Rev. 10 3.

The second Help.

AS you would not be taken with any of Satans Devices, take heed of vexing and grieving the holy Spirit of God. 'Tis the Spirit of the Lord Jesus Christ that is best able to discover Satans snares unto us; 'tis onely he that can point out all

Spiritus sanctus est res delicata, The Divine Spirit is a very tender thing: If you grieve

him, he will certainly grieve and vex your precious souls, Lam. 1. 16.

all his plots, and discover all his methods, and enable men to escape those Pits that he hath digged for their precious souls. Ah! if you set that sweet and blessed Spirit a mourning, that alone can secure you from Satans depths, by whom will you be secured? Man is a weak Creature, and no way able to discover Satans snares, nor to avoid them, unless the Spirit of the Lord gives skill and power; therefore whoever be grieved be sure the Spirit be not grieved by your enormities, nor by your refusing the cordials and comforts that he sets before you, nor by slighting and despising his gracious actings in others, nor by calling sincerity hypocrisie, faith fancie, &c. nor by fathering those things upon the Spirit, that are the brats and fruits of your own hearts, the Spirit of the Lord is your Counsellor, your Comforter, your Upholder, your Strengthner. 'Tis onely the Spirit that makes a man too great for Satan to conquer, *Greater is he that is in you, than he that is in the world.*

Isa. 63. 10. Psal. 73. 2, 3.

1 Thes. 5. 19. Acts 2. 13.

1 John 4. 4.

The

The third Help.

IF you would not be taken with any of Satans Devices, then labour for more heavenly wisdom: Ah souls! you are much in the dark, you have but a little to that others have, and to that you might have had, had you not been wanting to your selves. There are many knowing souls, but there are but a few wise souls; there is oftentimes a great deal of knowledge, where there is but a little wisdom to improve that knowledge; knowledge without wisdom is like mettle in a blinde horse, which often is an occasion of the Riders fall, and of his bones being justled against the walls. 'Tis not the most knowing Christian, but the most wise Christian, that sees, avoids and escapes Satans snares. *The way of life is above to the wise* (saith *Solomon*) *that he may depart from Hell beneath.* Heavenly wisdom makes a man delight to flie high; and the higher any man flies, the more he is out of the reach of Satans snares: Ah souls! you had need of a great deal of heavenly wisdom, to see where, and how Satan lays his baits and snares; and wisdom to find out proper *Remedies* against his *Devices*, and wisdom to apply those *Remedies* seasonably, inwardly, and effe

If men could but see the fair face of wisdom with mortal eyes, they would be in love with her saith *Plato.*

Sine prudentia simplicitas stultitia est. Drusius.

Prov. 15. 24.

malimprudentiæ guttam quam. fœcundioris fortunæ pelagus, said *Nazianzen.* A Serpents eye is a singular ornament in a Doves head.

effectually to your own hearts, that so you may avoid the snares which that evil one hath laid for your precious souls.

The Fourth Help.

IF you would not be taken with any of Satans Devices, then make present resistance against Satans first motions; 'tis safe to resist, 'tis dangerous to dispute; *Eve* disputes and falls in *Paradise*; *Job* resists, and conquers upon the dunghil. He that will play with Satans bate, will quickly be taken with Satans hook. The promise of conquest is made over to resisting, not to disputing. *Resist the Devil, and he will fly from you.* Ah souls! were you better at resisting, then at disputing (though happily you are not very expert at either) your temptations would be fewer, and your strength to stand would be great than now it is, *&c.*

Gen. 3.

James 4. 7.

The Fifth Help.

IF you would not be taken with any of Satans *Devices*, then labour to be filled with the Spirit, the Spirit of the Lord is a Spirit of light and power, and what can a soul do without light and *power against spiritual wickedness in high places.* 'Tis not enough that you have the Spirit, but you

Ephes. 6 12.

you must be filled with the Spirit, or else (Satan) that evil spirit will be too hard for you, and his plots will prosper against you. That's a sweet word of the Apostle, *Be filled with the Spirit*; i e. Labour for abundance of the Spirit, he that thinks he hath enough of the Holy Spirit, will quickly find himself vanquished by the evil spirit. Satan hath his snares to take you in prosperity and adversity, in health and sickness, in strength and weakness, when you are alone, and when you are in company; when you come on to spiritual duties, and when you come off from spiritual duties: and if you are not filled with the Spirit, Satan will be too hard, and too crafty for you, and will easily and frequently take you in his snares, and make a prey of you in spight of your souls; therefore labour more to have your hearts filled with the Spirit, than to have your heads filled with notions, your shops with wares, your chests with silver, or your bags with gold, so shall you escape the snares of this fowler, and triumph over all his plots, &c.

Ephes. 5 18. πληρᾶσθε, To be filled with the spirit, as the sails of a ship is filled with wind.

Luther saith, a holy gluttony is to lay on, to feed hard, and to fetch hearty draughts, till they be even drunk with loves, and with the abundance of the Spirit; Oh! that there were more of such holy gluttony in the world.

The sixth Help.

'Tis reported of Satan, that he should say thus of a learned man (*tu mesemper vincis*, thou dost always overcome me: when I would exalt and promote thee, thou keepest thy self in humility; and when I would throw thee down, thou liftest up thy self in assurance of faith.

IF you would not be taken in any of Satans snares, then keep humble: An humble heart will rather lie in the dust, than rise by wickedness, and sooner part with all, than the peace of a good conscience. Humility keeps the soul free from many darts of Satans casting, and snares of his spreading; as the low shrubs are free from many violent gusts and blasts of wind, which shake and rend the taller trees. The Devil hath least power to fasten a temptation on him that is most humble; he that hath a gracious measure of humility, is neither affected with Satans proffers, nor terrified with his threatnings. I have read of one, who seeing in a Vision many snares of the Devil spread upon the earth, he sate down and mourned, and said in himself (*Quis pertransiet istas?*) who shall pass through these? whereunto he heard a voice answering (*humilitas pertransiet*) humility shall: God hath said, that *He will teach the humble, and that he will dwell with the humble, and that he will fill and satisfie the humble*; And if the teachings of God, the indwellings of God, if the pourings in of God will not keep the soul from falling into Satans snares. I do not know

Psal. 25. 9. Isa. 57. 15. James 4. 6.

what

what will: And therefore as you would be happy in resisting Satan, and blessed in triumphing over Satan and all his snares, keep humble, I say again, keep humble, *&c.*

The seventh Help.

IF you would not be taken in any of Satans snares, then keep a strong, close, and constant watch; a secure soul is already an insnared soul: That soul that will not watch against temptations will certainly fall before the power of temptations: Satan works most strongly on the fancy, when the soul is drowsie. The souls security is Satans opportunity to fall upon the soul, and to spoil the soul, as *Joshua* did the men of *Ai*. The best way to be safe and secure from all Satans assaults, is with *Nehemiah* and the Jews, to watch and pray, and pray and watch; by this means they became too hard for their enemies, and the work of the Lord did prosper sweetly in their hands. Remember how Christ chid his sluggish Disciples, what, *could you not watch with me one hour?* what, cannot you watch with me? how will you then dye with me? If you cannot endure words, how will you endure wounds, *&c.* Satan always keeps a crafty and malicious

1 Thess. 5. 6. We must not be like *Agrippa*'s ormouse, that would not awake, til cast into boiling lead: but effectually mind these following Scriptures wherein this duty of watchfulness is so strictly enjoyned.

Mat. 14. 42. Chap. 26. 41. Mark 13. 33. 34 35, 37. Luke 21. 39.

watch, *seeking whom they may devour* (*katapie*) or whom he may drink, or sip up, as the Apostle speaks in that, 1 *Pet.* 5. 8. Satan is very envious at our condition, that we should enjoy that Paradise out of which he is cast, and out of which he shall be for ever kept.

1 Cor. 16. 13. Col. 4. 2. 1 Pet. 4. 7. Rev. 3. 3.

Shall Satan keep a crafty watch, and shall not Christians keep a holy spiritual watch? our whole life is beset with temptations? Satan watches all opportunities to break our peace, to wound our consciences, to lessen our comforts, to empair our graces, to slur our evidences, and to damp our assurances, *&c.* Ch! what need then have we to be always upon our Watch-Tower, lest we be surprized by this subtile Serpent. Watchfulness includes a waking, a rousing up of the soul; 'tis a continual, careful observing of our hearts and ways, in all the turnings of our lives, that we still keep close to God, and his Word.

Hannibal never rested, whether he did conquer, or was conquered. 'Tis so with Satan. Learn for shame of the Devil, said blessed *Latimer*, to watch, seeing the Devil is so watchful.

Watchfulness is nothing else but the soul running up and down to and fro, busie every where: It is the heart busied and employed with diligent observation of (*Quid inde*) what comes from within us, and of (*Quid inde*) what comes from without us, and into us. Ah souls! you are no longer safe and secure, than when you are upon your watch. While

Antipater kept the watch, *Alexander* was safe; and while we keep a strict watch, we are safe; a watchful soul, is a soul upon the wing, a soul out of Gun-shot, a soul upon a Rock, a soul in a Castle, a soul above the clouds, a soul held fast in everlasting arms.

I shall conclude this seventh head with this advice, Remember the Dragon is subtle, and bites the Elephants ear, and then sucks his blood, because he knows that to be the onely place which the Elephant cannot reach with his trunck to defend, so our enemies are so subtil, that they will bite us, and strike us where they may most mischief us, and therefore it doth very much concern us to stand always upon our guard.

The Eighth Help.

IF you would not be taken with any of Satans snares and devices, than keep up your communion with God; your strength to stand, and withstand Satans fiery darts, is from your communion with God; a soul high in communion with God may be tempted, but will not easily be conquered, such a soul will fight it out to the death; Communion with God furnisheth the soul with the greatest and the choicest arguments to withstand

2 Cor. 6. 19. The words are very significant in the Original, there are two sins, as to God could never have near enough communion with them.

ſtand Satans temptations, Communion is the reſult of union, Communion is a reciprocal exchange between Chriſt, and a gracious ſoul; Communion is *Jacobs* ladder, where you have Chriſt ſweetly coming down into the ſoul; and the ſoul by divine influences ſweetly aſcending up to Chriſt. Communion with Chriſt is very inflaming, raiſing and ſtrengthning; while *Sampſon* kept up his Communion with God, no enemy could ſtand before him, but he goes on conquering and to conquer, but when he was fallen in his communion with God, he quickly falls before the plots of his enemies; 'twill be ſo with your ſouls, ſo long as your communion with God is kept up, you will be too hard for *ſpiritual wickedneſs in high places*; but if you fall from your communion with God, you will fall as others before the face of every temptation, *David* ſo long as he kept up his communion with God, he ſtands, and triumphs over all his enemies; but when he was fallen in his communion with God, then he falls before the enemies that were in his own boſom, and flies before thoſe that purſued after his life; 'twill be ſo with your ſouls, if you do not keep up your communion with God, *Job* keeps up his communion with God, and conquers Satan upon the dunghil. *Adam* loſes his communion with God, and is con-

The Sea ebbs, and flows, the Moon encreaſes, and decreaſes, ſo 'tis with Saints in their communion with God.

Plutarch tells of *Eudoxus*, that he would be willing to be burnt up preſently by the Sun, ſo he might be admitted to come ſo near it, as to learn the nature of it; what ſhould not we be content to ſuffer for the keeping up communion with Chriſt?

conquered by Satan in Paradise. Communion with God is a Shield upon Land, as well as an Anchor at Sea, 'tis a Sword to defend you, as well as a Staffe to support you; therefore keep up your Communion.

The Ninth Help.

IF you would not be taken in any of Satans snares, then engage not against Satan in your own strength, but be every day drawing new virtue and strength from the Lord Jesus. Certainly, that soul that engages against any old, or new temptation, without new strength, new influences from on high, will fall before the power of the temptation: You may see this in *Peter*, he rested upon some old received strength (*Though all men should deny thee, yet will not I*) and therefore he falls sadly before a new temptation; he curses, and swears, and denies him thrice, that had thrice appeared gloriously to him: Ah souls! when the snare is spread, look up to Jesus Christ, who is lifted up in the Gospel, as the brazen Serpent was in the wilderness! and say to him, Dear Lord, here is a new snare laid to catch my soul, and grace formerly received without fresh supplies from thy blessed bosom, will not deliver me from this snare; Oh! give me new

There is a remarkable saying of *Moses*, Exod. 15. God is *fortitudo mea, & laus mea, & salus mea*, my strength, and my praise, and my salvation, all in the abstract, *Mat.* 16.

'Tis but look up and live, look unto me and be saved from the ends of the earth, Isa. 45. 22.

new ſtrength, new power, new influences, new meaſures of grace, that ſo I may eſcape the ſnares. Ah ſouls! remember this, that your ſtrength to ſtand, and overcome, muſt not be expected from graces received, but from the freſh, and renewed influences of Heaven; you muſt lean more upon Chriſt than upon your duties, you muſt lean more upon Chriſt, than upon ſpiritual taſts and diſcoveries; you muſt lean more upon Chriſt, than upon your graces, or elſe Satan will lead you into captivity, &c.

John 15. 5. χωρὶς ἐμοῦ *ſeorſim ame*, ſeparate from me, or depart from me, ye can do nothing.

The Tenth Help.

IF you would not be taken in any of Satans ſnares, then be much in prayer; prayer is a ſhelter to the ſoul, a ſacrifice to God, and a ſcourge to the Devil; *Davids* heart was oft more out of tune, than his Harp; he prays, and than, in ſpight of the Devil, cries, *Return unto thy reſt, oh my ſoul.* Prayer is (*Porta Cœli, Clavis Paradiſi*) the Gate of Heaven, a Key to let us into Paradiſe, there is nothing that renders plots fruitleſs like prayer, therefore ſaith Chriſt, *Watch and pray that ye enter not into temptation*; you muſt watch and pray, and pray and watch, if you would not enter into temptation; When *Senyacherib* and *Haman* had laid plots

Of *Carolus Magnus* it was ſpoken, *Carolus plus cum Deo quam cum hominibus loquitur*, that he ſpake more with God than with men: ah! that I could ſay ſo of the Chriſtians in our days.

plots and snares to have destroyed the *Jews*, they prayed, and their souls were delivered, and *Sennacherib* and *Haman* destroyed. *David* had many snares laid for him, and this puts him upon prayer; *Keep me* (saith he) *from the snare which they have laid for me, and the grins of the Workers of iniqnity. Let the wicked fall into their own nets, whilst that I escape. The proud*, saith he, *hath hid a snare for me, and cords, they have spread a net by the way side, they have set grins for me, Selah. I said unto the Lord, thou art my God, hear the voice of my supplication, O Lord.* Saul and many others had laid snares for *David*, and this puts him upon prayer; and so the snares are broken, and he is delivered; ah souls! take words to your selves, and tell God that Satan hath spread his snares in all places, and in all companies; tell God that he digs deep, and that he hath plot upon plot, and device upon device, and all to undo you; tell God, that you have neither skill nor power to escape his snares; tell God, that 'tis a work too high, and too hard for any created creature to work your deliverance, unless he put under his own everlasting arms; tell God how his honour is engaged to stand by you, and to bring you off, that you be not ruin'd by his plots; tell God how the wicked would triumph, if you should fall into

Psa. 141. 9, 10

Psa. 140. 5, 6.

Nunquam abs te, absque te recedo. Bern. Oh Lord, saith he, I never go away from thee, without thee.

Let us, saith *Basil*, with a holy impudence, make God ashamed that he cannot look us in the face, if he do deny our importunity, *Jacob* like, I will not let thee go, unless thou blessme.

into Satans snares; tell God of the love of Christ, of the blood of Christ, and of the intercession of Christ for you, that a way may be found for your escape; tell God, if he will make it his honour to save you from falling into Satans snares you will make it your glory to speak of his goodness, and to live out his kindness. Christians must do as *Dedalus*, that when he could not escape by a way upon earth, went by a way of Heaven, and that is, the way of prayer, which is the only way left to escape Satans snares, *&c.*

Use.

THe next Use is a Use of thankfulness to those that escape Satans snares, that are not taken by him at his will: Ah Christians, it stands you upon with that Princely Prophet *David*, to call upon your souls, and say, *Bless the Lord, oh our souls, and all that is within us, bless his holy name: Bless the Lord oh our souls, and forget not all his benefits*; who hath not given us to be a prey to Satan, and to be ensnared by those snares that he hath laid for our souls; the sense of this great favour did work up *Davids* heart to praises; *Blessed be the Lord* (saith he) *who hath not given us a prey to their teeth, our soul is escaped as a Bird out of the snares of the Fowlers, the snare is broken, and we are escaped:* Ah Christians! Remember, that the greatest part of the world,

Psal. 103. 1, 2.

Psal. 144. 6.

world, yea, the greateſt part of Profeſſors are taken in Satans ſnares; can you think ſeriouſly of this, and not bluſh to be unthankful; what are you better than others? and what have ye deſerved of God, or done for God more than others, that you ſhould by the help of a Divine hand eſcape the ſnares, when others are taken, and held in the ſnares of the Devil, to their eternal overthrow, *&c.*

Will you be thankful for the eſcaping the ſnares that men ſpread for your lives, or eſtates, *&c?* and will you not be much more thankful for eſcaping thoſe ſnares that Satan hath laid for your precious ſouls?

Remember this, that deliverance from Satans ſnares doth carry with it the cleareſt and the greateſt evidence of the ſoul and heart of God to be towards us. Many a man by a common hand of Providence eſcapes many a ſnare that man hath laid for him, but yet eſcapes not the ſnares that Satan hath laid for him. *Saul*, and *Judas*, and *Demas*, doubtleſs eſcaped many ſnares that men had laid for them, but none of them eſcaped the ſnares that the Devil had laid for them. Many men are lifted up above the ſnares of men, by a common hand of providence, that are left to fall into the ſhares of the Devil, by a hand of Juſtice

The Ancients uſe to ſay, *ingratumdixeris omniadixeris*, ſay a man is unthankful, and ſay he is any thing.

Pſal. 71. 14. I will yet praiſe thee more and more; in the Original 'tis, I will adde to thy praiſe.

The Stork is ſaid to leave one of her young ones where ſhe hatcheth them; and the Elephant to turn up the firſt ſpring toward heaven, when he cometh to feed, out of ſome inſtinct of gratitude; ah ſouls! that theſe may not bear witneſs againſt you in the day of Chriſt.

Justice, your deliverance from Satans snares is a fruit of special love; can you thus look upon it, and not be thankful, Oh precious soul? I judge not.

Use.

The last Use of this Point is to bespeak Christians to long to be at home; Oh! long to be in the bosome of Christ, long to be in the Land of *Canaan*; for this world, this wilderness is full of snares, and all employments are full of snares, and all enjoyments are full of snares; in civil things, Satan hath his snares to entrap us; and in all spiritual things, Satan hath his snares to catch us. All places are full of snares, City and Countrey, Shop and Closet, Sea and Land, and all our mercies are surrounded with snares; there are snares about our Tables, and snares about our Beds, *&c.* yea, Satan is so powerful, and subtil, that he will oftentimes make our greatest, neerest, and dearest mercies to become our greatest snares: sometimes he will make the wife that lies in the bosome, to be a snare to a man, as *Sampsons* was, and as *Jobs* was, sometimes he will make the child to be a snare, as *Absalom* was, and *Elies* sons were; and sometimes he will make the servant to be a snare, as *Joseph* was to his Mystriss; Ah souls, Satan is so cunning and artificial, that he can turn your cups into snares, and your cloaths into snares, and your houses

Austin wished that he might have seen three things, *Rome* flourishing, *Paul* preaching, and Christ conversing with men upon the earth. *Bede* comes after and correcting this last with, saith, yea, but let me see the King in his beauty, Christ in his heavenly Kingdom.

houses into snares, and your gardens into snares, and all your recreations into snares, &c. And oh! how should the consideration of these things work all your souls to say with the Church, *Make haste my beloved, and be like a Roe, or a young Hart upon the mountain of spices, and to love, and look, and long for the coming of Christ.* Shall the espoused Maid long for the Marriage-day? the Servant for his freedom? the Captive for his Ransome? the Traveller for his Inne? and the Marriner for his Harbour? and shall not the people of the Lord long much more to be in the Bosome of Christ? there being nothing below the bosome of Christ, that is not surrounded with Satans snares.

Cant. 8. *ult.* ברח דודי *Berach dodi* flee away speedily my beloved.

What *Paul* once spake of bonds and afflictions, that they attended him in every place; that may all the Saints say of Satans snares, that they attend them in every place, which should cause them to cry out (*migremus hinc, migremus hinc*) let us go hence, let us go hence; and to say with *Monica*, *Austins* Mother, * What do we here? why depart we not hence? why flie we no swifter? Ah souls! till you are taken up into the bosome of Christ your comforts will not be full, pure and constant; till then, Satan will still be thumping of you, and spreading snares to intangle you, therefore you should alway-

Phil. 1. 13. 2 Cor. 5. 2. 4.

Acts 20. 23.

* *Quid hic faciamus? cur non ocyus migramus? cur non hinc avolamus?*

be

be crying out with the Church, *Come Lord Jesus.* Is not Christ the Star of *Jacob, that giveth light to them that are in darkness?* that *Prince of Peace*, who brings the Olive-branch of Peace to souls that are perplexed? Is not the greatest worth and wealth in him? Is not the petty excellencies and perfections of all created creatures epitomized in him? Is not he the Crown of Crowns, the Glory of Glories, and the Heaven of Heavens? Oh then! be still a longing after a full, clear, and constant enjoyment of Christ in Heaven; for till then, Satan will still have plots and designes upon you; he acts by an united power, and will never let you rest, till you are taken up to an everlasting rest in the bosome of Christ.

Rev. 22. 20.

It is as easie to compass the Heavens with a span, and contain the Sea in a nut-shell, as to relate fully Christs excellencies, or Heavens happiness,

FINIS.

A TABLE

Shewing the principal Things in this

TREATISE

THE words *Opened*, and the Point *Proved*, from *page* 1. to *page* 6.

In the next place is shewed, *The several Devices that Satan hath to draw souls to sin.*

Satans first Device to draw the soul to sin, is, *To present the bait, and hide the hook.* Four Remedies against this Device, from 6. to 14.

His second Device to draw the soul to sin, is, By *painting sin with vertues colours.* Four Remedies against this Device, from 14 to 21

The third Device that Satan hath to draw the soul to sin, is, By *extenuating and lessening of sin.* Seven Remedies against this Device of Satan, from 21 to 32

The fourth Device that Satan hath to draw the soul to sin, is, By *presenting to the soul*

 the

the beſt mens ſins, and by hiding from the ſoul their vertues. Four Remedies againſt this Device of Satan. from *page* 32. to *p.* 40

The fifth Device that Satan hath to draw the ſoul to ſin, is, By *preſenting God to the ſoul as one made up all of mercy.* Five Remedies againſt this Device, from 40 *to* 48.

The ſixth Device that Satan hath to draw the ſoul to ſin, is, By *perſwading the ſoul that the work of repentance is an eaſie work.* Six Remedies againſt this Device, from 48. to 65.

The ſeventh Device that Satan hath to draw the ſoul to ſin is, By *making the ſoul bold to venture upon the occaſions of ſin.* Four Remedies againſt this Device, from 65 to 74

The eighth Device that Satan hath to draw the ſoul to ſin, is, By *preſenting to the ſoul the outward mercies that vain men enjoy, and the outward miſeries that they are freed from, whilſt they have walked in the ways of ſin.* Eight Remedies againſt this Device, from 74 to 88

The ninth Device that Satan hath to draw the ſoul to ſin, is, By *preſenting to the ſoul the croſſes, the loſſes, reproaches, ſorrows and ſufferings that daily attend thoſe that walk in the ways of holineſs.* Seven Remedies againſt this Device, from 88 to 104.

The tenth Device that Satan hath to draw the ſouls of men to ſin, is, By *working them*

to be frequently in comparing themselves and their ways with those that are reputed to be worse than themselves. Three Remedies against this Device, from *page* 104 to 108

The eleventh Device that Satan hath to draw the soul to sin, is, By *polluting, and defiling the souls and judgments of men with such dangerous errors, that do in their proper tendency tend to carry the souls of men to all looseness and wickedness.* Seven Remedies against this Device, from 108 to 120

The twelfth Device that Satan hath to draw the soul to sin, is, *To work it to affect wicked company.* Four Remedies against this Device, from 120 to 125

Secondly, as Satan hath his several Devices to draw souls to sin, so he hath his several Devices to keep souls from holy duties, to keep them off from Religious services, and they are these that follow,

The first Device that Satan hath to draw souls from holy duties, and to keep them off from Religious services, is, By *presenting the world in such a dress, and in such a garb to the soul, as to ensnare the soul, and to win upon the affections of the soul.* He presents the world to them in its beauty and bravery, which proves a bewitching sight to a world of men. Eight Remedies against his Device, from 125 to 142

The second Device that Satan hath to draw souls from the Ordinances or holy duties, is, *By presenting to them the dangers, the losses, and the sufferings that do attend the Performances of such and such Religious services.* Five Remedies against this Device, from *page* 142 to 150

The third Device that Satan hath to draw souls from holy duties, and to keep them off from Religious services, is, *By presenting to the soul the difficulty of Performing them.* Five Remedies against this Device, from p. 150 to p. 158

The fourth Device that Satan hath to draw the soul off from holy exercises, from Religious exercise, is, By *working them to make false inferences from those blessed and glorious things that Christ hath done.* Five Remedies against this Device, from p. 163 to p. 166.

The fifth Device that Satan hath to draw souls off from Religious services, and to keep souls off from holy and heavenly performances, is, *By presenting to them the paucity and poverty of those that walk in the ways of God.* Six Remedies against this Device, from p. 166 to p. 175

The sixth Device that Satan hath to keep souls off from Religious services, is, *By presenting before them the examples of the greatest part of the world, that walk in the ways of their own hearts, and that make light and slight of the ways of God.* Three Remedies against it

againſt this Device, from *page* 175. to *p.* 179

The ſeventh Device that Satan hath to keep ſouls from holy and heavenly ſervices, is, *By caſting in a multitude of vain thoughts whilſt the ſoul is in waiting on God.* Seven Remedies againſt this Device, from 179 to 187

The eighth Device of Satan to keep ſouls from holy and heavenly ſervices, is, *By working them to reſt in their holy Performances.* Four Remedies againſt this Device, from 187 to 191

In the third place is ſhewed, the ſeveral Devices Satan hath to keep ſouls in a ſad, doubting and queſtioning condition, and they are theſe that follow.

The firſt Device that Satan hath to keep ſouls in a ſad, doubting and queſtioning condition, is, *By cauſing them to pore more, and mind more their ſins than their Saviour.* Six Remedies againſt this Device, from 191 to 200

The ſecond Device that Satan hath to keep ſouls in a ſad, doubting and queſtioning condition, is, *By working them to make falſe definitions of their graces.* Four Remedies againſt this Device, from 200 to 206

The third Device that Satan hath to keep ſouls in a ſad, doubting & queſtioning condition, is, *By working the ſoul to make inferences from the croſs actings of Providence.*

Four Remedies againſt this Device, from pag. 206. to 211

The fourth Device that Satan hath to keep poor ſouls in a ſad, doubting and queſtioning condition, is, *By ſuggeſting that their graces are not true, but counterfeit.* Two Remedies againſt this, and in the handling of the two Remedies, ten differences are ſhewed betweene renewing grace, and reſtraining grace, betwixt ſanctifying grace, and temporary grace, from 211 to 224

The fifth Device that Satan hath to keep ſouls in a ſad, doubting and queſtioning condition is, *By ſuggeſting to them that that conflict that is in them, is not a conflict that is only in Saints, but ſuch a conflict that is to be found in the hearts of hypocrites and prophane ſouls.* Six Remedies againſt this Device, from 224. to 231

The ſixth Device that Satan hath to keep poor ſouls in a ſad, doubting, & queſtioning condition, is, *By ſuggeſting to the ſoul, that certainly the ſoul is not good, becauſe the ſoul cannot joy and rejoyce in Chriſt, as once it could.* Five Remedies againſt this Device, from 231 to 237

The ſeventh Device that Satan hath to keep poor ſouls in a ſad, doubting & queſtioning condition, is, By *ſuggeſting to the ſoul its often relapſes into the ſame ſin, which formerly he hath purſued with particular ſorrow, grief, ſhame, and tears, and prayed*

and

and resolved against. Six Remedies against this Device, from *page* 237 to 245

The eighth Device that Satan hath to keep poor souls in a sad, doubting, and questioning, condition, is, By *perswading them that their estates is not good, their hearts are not upright, their graces are not sound, because they are so followed, vexed and tormented with temptations.* Several Remedies against this Device, from 245 to 255

In the fourth place is shewed the several ways and devices that Satan hath to destroy all sorts and ranks of men in the world.

First, He hath his Devices to destroy the Great and Honourable of the Earth; and that,

First, By *working them to make it their business to seek how to greaten themselves, to enrich themselves, to secure themselves.* Six Remedies against this Device, from 255 to 267

The second grand Device that Satan hath to destroy the great and Honourable of the Earth, is, By *engaging them against the people of the most high.* Four Remedies against this Device, from 267 to 274

Secondly, Satan hath his Devices to destroy the Learned, and the Wise, and that sometimes, By *working them to pride themselves in their parts and abilities, and to rest upon, and make light and slight of those that*

want their parts & abilities though they excel them in grace and holiness. Four Remedies against this Device, from *p.* 274 *to* 280

Thirdly, Satan hath his Devices to ensnare and destroy the Saints, and that, By *working them first to be strange, and then to be bitter and jealous, and then to divide.* Twelve Remedies against this Device from 280 to 300

Fourthly, Satan hath his Devices to destroy poor ignorant souls, and that sometimes, By *drawing them to affect ignorance, and to neglect, slight and despise the means of knowledge.* Four Remedies against this Device, from 300 to 305

An Appendix touching five more several Devices that Satan hath to *keep poor souls from believing in Christ, from receiving, from embracing, from resting, leaning or relying upon Christ for everlasting happiness & blessedness according to the Gospel.* And Remedies against those Devices, from 305 to 334

To this Impression is added, *Seven Characters of false Teachers*, by whom Satan labors to delude poor souls, from 334 to 343

To prevent some objections, six *Propositions* or *Conclusions* concerning Satan and his Devices, are laid down from 343 to 354

Five *Reasons* of the Point are laid down, from 354 to 358

Lastly, several sweet and profitable *Uses* of the Point, from 358 to the end of the Book.

The

THE STATIONER To the READER.

Christian Reader, I thought good to present to thy view, this Letter following, which came to my hands, being sent from one in *Devonshire*, to his Brother in *London*, returning him much thanks for this Book, and declaring the great benefit he received by it, and the comfortable effects it wrought upon him, (and I may say, not upon him only, for I have heard of several others that have reaped much profit and comfort from it, and the other Works of this Authors lately Published) through the Lords blessing, to whom be ascribed all the glory. I was induced to publish it, that so others may be encouraged, to a more serious perusal of this, and other solid Practical Divinity-Books, which may tend to their eternal welfare.

For

See Mr. *Brooks* apples of Gold. Eph. 5.15, 16 *Redeem the time* Eccl 12. 1. *Remember now thy Creator in the days of thy youth*, &c. See Mr. *Philip Goodwin* in his Mistery of dreams, p. 50 Satan sends out his Books as baits, by which many are cunningly caught, with the venome of which, so many are poysoned.

For as there are good and bad men in the world, so there are many good and bad books, and our time is a precious thing; therefore we ought to redeem it, and improve it to our best advantage. I deny not but there are many moral Historical books extant of very good use, yet it is too apparent, that there are divers vain, idle, Amorous Romances, lascivious and vicious Poetry, and prophane play-books, which chiefly tend to the corruption of youth, the mispending their precious time, and undoing their immortal souls: As I have known some fooliſh ignorant people, that have made earneſt inquiry for merry books to pass away the time. Honeſt *Reader*, let me adviſe thee next to the Bible, let it be thy chief care; as thou art curious and careful for wholeſome food, for the health and preſervation of thy body; ſo be no leſs careful to make ſound and ſolid Divinity books thy chiefeſt ſtudy and delight, which will be moſt for thy profit and edification, eſpecially, if thou readeſt them not for Notion ſake, only to know, but to practiſe, then as in this following young mans example, thou mayſt have cauſe to bleſs God, and to be thankful to the Author, or Inſtrument of thy good. *Vale*,

J. H.

A True

A True Copy of the Letter above mentioned.

BROTHER,

I Thank you most kindly for that Book of Mr. Brook's Precious Remedies, you sent me, and I think I can never recompence you, in a better manner, than to acquaint you with what benefit I have received by it; for it was a great awaking of me, to see in what a lost condition I was without Christ, and how many ways Satan hath deceived me, in making me delay my careful providing for Eternity. Brother, I was made within these few weeks, so sensible of my condition, that for a weeks space I was almost ready to despair of Gods mercy, I was sore trouble that I had sinned so much against the mercy of the Lord who had afforded me so much means of grace, and followed me with convictions, wooing and intreating me by his Messengers for many years, which made me think that my day of grace was past: But since, praised be the Lord, who hath comforted me: And now I see that there is yet a door of hope open for me,

me, which hath brought me to such a great change in the very thoughts of my heart, that I would not exchange for the whole World. Brother, Let your prayers, and the prayers of Gods people be, that the Lord would increase and strengthen his grace in me, for I am as a new-born Babe, desiring the sincere milk of the Word, that I may grow thereby. And I would gladly have more acquaintance with the Lords people. Brother, My prayer shall be to the Lord for you, that you may grow more and more in grace, and in the knowledge of our Lord and Saviour Jesus Christ, and so I rest,

Tiverton, March 1655.

Yours in all brotherly love and affections till death

W. L.

Books Printed and are to be sold by John Hancock at *the Sign of the Three* Bibles *in* Popes-Head-*Alley* in *Cornhill*.

TWelve Books lately published by Mr. *Thomas Brooks*, late Preacher of the Gospel at *Margarets* New-*Fish-street*:

1. *Precious Remedies against Satans Devices*; Or,

Salve for Believers and unbelievers sores; being a Companion for those that are in Christ, or out of Christ, that slight or neglect Ordinances, under a pretence of living above them; that are growing in spirituals, or decaying; that are tempted, or deserted; afflicted, or opposed; that have assurance, or want it; on 2 Cor. 2. 11.

2. *Heaven on Earth*: Or,

A serious Discourse touching a well-grounded Assurance of Mans everlasting happiness and blessedness; discovering the nature of Assurance, the possibility of attaining it, the Causes, Springs, and Degrees of it, with the resolution of several weighty Questions on *Rom. ch. 8. v. 32, 33, 34.*

3. *The*

3. *The Unsearchable Riches of Christ*: Or, Meat for strong Men, and Milk for Babes, held forth in two and twenty Sermons, from *Eph.* 3. 8. Preached on his Lecture-nights at *Fish-street-hill*:

4. *His Apples of Gold for Young Men and Women*

And

A Crown of glory for Old Men and Women: Or the Happiness of being Good betimes, and the Honour of being an Old Disciple clearly and fully discovered, and closely and faithfully applied.

With the young Mans objections answered, and the Old Mans Doubts resolved.

5. *A String of Pearls*: Or,

The best things reserved till last, delivered in a Sermon preached in *London, June* 8. 1657. at the Funeral of (that triumphant Saint) *Mrs. May Blake*, late Wife to his worthy Friend, *Mr. Nicholas Blake* Merchant.

6. *The Mute Christian: with Soveraign Antidotes against the most miserable Exigents*: Or,

A Christian, with an Olive leaf in his mouth, when he is under the greatest afflictions, the sharpest and sorest trials and troubles, the saddest and darkest providences and changes: with Answers to divers Questions and Objections that are of great importance; all tending to win and work souls to be still, quiet, calm, and silent, under all changes that have, or that may pass upon them in this world, *&c.* Lately printed and dedicated to all afflicted, distressed, dissatisfied, disquieted, and discomposed Christians throughout the World.

7. *An Ark for all Gods Noahs in a stormy day.* Wherein is shewed the transcendent excellency of a Believers portion; on *Lam.* 3. 24.

8. *The Crown and Glory of Christianity*: Or, Holiness the only way to Happiness, discovered in 48. Sermons on *Heb.* 12. 14.

The

9. *The Privy Key of Heaven*: Or, A Discourse of Closet Prayer, Twenty Arguments for it, with the resolution of several considerable Questions, &c.

10. *A Heavenly Cordial for all that have had, or escaped the Plague*, &c.

A Cabinet of Precious Jewels, or a Box of Precious Ointment.

12. *Londons Lamentations.*

Mr. *Calamy*'s Godly Man's Ark.

Christs Communion with his Church Militant, by *Nicholas Lockyer*.

Sin the Plague of Plagues, by *Ralph Venning*.

The Accurate Accomptant, or *London* Merchant, being Instructions for keeping Merchants Accounts, by *Thomas Brown* Accountant.

Short-writing, The most Easie, Exact, Lineal, and speedy Method that hath ever yet been obtained, by *Thomas Metcalf*.

Also a Book, called a School master to it, explaining the Rules thereof.

A Copy Book of the newest and most useful Hands.

Bridges Remains, being Eight Choice Sermon's, by that Reverend Divine Mr. *William Bridge*, heretofore Minister at *Yarmouth*.

A Discourse of Christs coming, by *Theophilus Gale*.

King

King *James* his Counterblaſt to *Tobacco*.

A Brief Deſcription of *New York*.

The Shepherds Legacy, or forty years Experience of the Weather.

Venning's Remains, or Chriſts School, conſiſting of four Claſſis of Chriſtians, *viz.* Babes, Children, Young men, and Fathers; being the ſubſtance of many Sermons, by *Ralph Venning*: Prepared for the Preſs by himſelf before his Death.

A Diſſwaſive from Conformity to the World; as alſo Gods ſeverity againſt Impenitent Sinners; with a Farewel Sermon; by *Henry Stubs* Miniſter of the Goſpel.

Baxters poor mans Family-Book.

Luthers 84. ſpecial and Choice Sermons.

Coma Berenices, or the *Hairy Comet*.

The Fathers Legacy to his Children, by *Richard Maiher*.

The Young mans Conflict with and Victory over the Devil by Faith, or a True and Perfect Relation of the Experiences of *Thomas Powel*, begun in the fifteenth and Continued till the ſeventeenth Year of his Age.

Goſpel Love, heart purity, and the Flouriſhing of Righteous, being the Laſt Sermons of the Late Reverend, *Mr. Joſeph Caryl*.

All ſold by *John Hancock* as aforeſaid.